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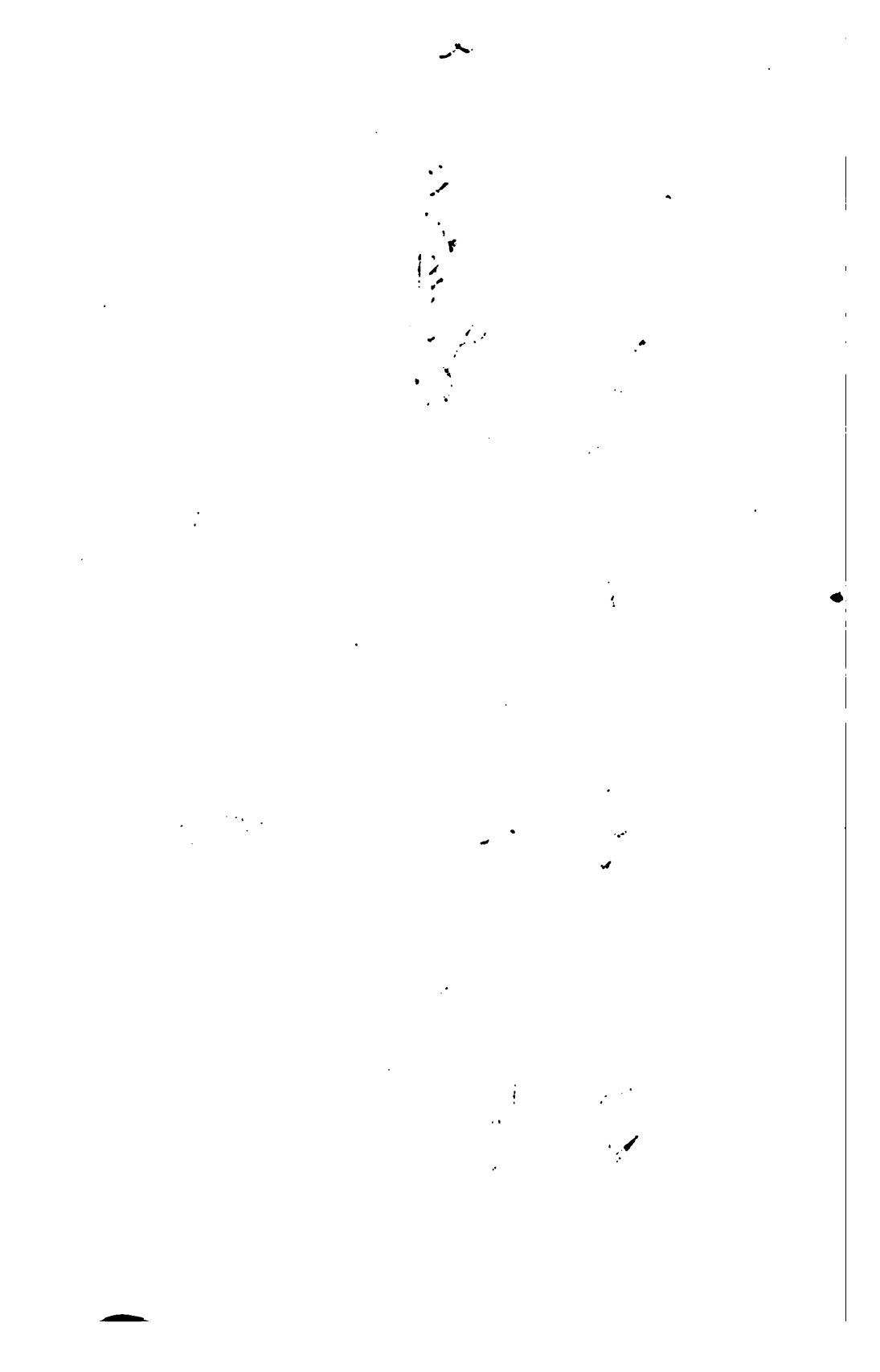


A PROTESTANT TEXT BOOK

OF THE

ROMISH CONTROVERSY.

VOL. I.



A
PROTESTANT TEXT BOOK
OF THE
ROMISH CONTROVERSY.

BY
JAMES TODD,

Examiner for the Protestant Educational Institute.

VOL. I.



"Prove all things; hold fast that which is good."—1 THESS. v. 21.

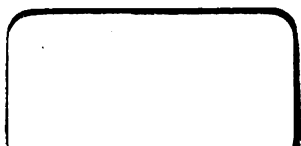
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A PROTESTANT TEXT BOOK

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VOL. I.

CHAPTER I.

THE PROTESTANT RULE OF FAITH.

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1. We are accountable beings, and as Christians we acknowledge it to be our duty to believe what God has revealed, and to do what He has commanded. It follows that it is necessary for us to know what God requires us to believe and to do. Hence the need for a rule of faith and practice. This rule must possess Divine authority. God only could supply us with it. Both Protestants and Romanists say that we must have a rule of faith, and also, that God has given one; and that such rule, having God for its author, is infallible.

2. What do we mean when we speak of a "rule of faith?"

The Romanist answers as follows:—

Q. "*What is that which you here call a rule of faith?*"

A. "That which guides us to the belief and practice of all that God has revealed and commanded."*

* Controversial Catechism, by Rev. S. Keenan. 3rd edit., p. 46.

The Protestant answers with Archbp. Tillotson, who defines a "rule" to be,

"A measure by the agreement or disagreement to which we judge of all things of that kind to which it belongs."

And a "rule of faith to be,"

"The measure according to which we judge what matters we are to assent to as revealed to us by God, and what not; and more particularly the rule of *Christian* faith is the measure according to which we are to judge what we ought to assent to as the doctrine revealed by Christ to the world, and what not."*

Both Protestants and Romanists hold that by means of the rule of faith, we are enabled to ascertain what are ALL those things necessary for us to *believe* and to *do* in order that we may be saved.

3. *What constitutes the Rule of Faith?* The important question now presents itself, viz.: What constitutes the rule of faith? The answers to this are widely different. Here it is that the controversy begins. We deal at present with the "*Protestant Rule*." The Romish rule will be described hereafter.

4. *Romish misrepresentation of the Protestant Rule.*—Romish controversialists, either through ignorance or design, invariably misstate the teaching of Protestantism on this point.

Dr. Milner says:—

"The written Word of God, or the Bible, according as it is understood by each particular reader or hearer of it, this is the professed rule of the more regular sects of Protestants, such as the Lutherans, the Calvinists, the Socinians, the Church of England men."†

Keenan thus misrepresents the Protestant Rule.

Q. "*What is the third false rule of faith?*"

A. "That of the respectable portion of Protestants, who maintain that the Bible and the Bible *only*, and the Bible, not as it sounds, or as it is understood by the learned, but as it is understood by each individual, whether ignorant or learned, is the rule of faith given by a wise and good God to mankind."‡

* Rule of Faith, Part I. sec. 1. † End of Controversy, Letter vi.

‡ Controv. Cat., p. 55.

The statements of Milner and Keenan amount to this, that the Protestant rule of faith consists of the Bible, as it is understood by each individual. Or as is often expressed thus, "*the Bible interpreted by private judgment.*" That this is Keenan's idea is proved by his expressions in p. 56: "each individual Protestant explains the scriptures for himself." . . . "The Protestant has only the security of his *own* judgment;" and p. 59, "If the Bible as *privately interpreted* were our only tribunal of appeal, &c." Here, two things separate and distinct are confounded, viz., the Bible and the use made of it. The Bible is one thing, the use of it, by our exercising our private judgment on its interpretation, is another and a totally different thing. The Bible is *Divine* in its origin. The use of it, or our exercise of private judgment, is *human*. To admit the definitions of Milner and Keenan, we would have as a rule of faith a Divine and a human element, or an infallible portion and a fallible one. Whilst Protestants hold that they may by "Divine right," exercise their private judgment on the interpretation of Holy Scriptures, they deny that such exercise of private judgment is any part of the rule of faith.

Illustration.—A surveyor by means of his chain ascertains the superficial area of a piece of ground. A carpenter by his rule ascertains whether or not a piece of timber is straight or crooked. But the acts by which the surveyor uses his chain, and the carpenter his rule, are in themselves altogether different from the chain and the rule.

So in the case of the rule of faith, we must make a clear distinction between the rule itself and any *means* by which the rule is used or applied.

5. *Ritualistic and Protestant misstatements of the Rule of Faith.*—In the First Catechism of Christian Doctrine, the rule of faith is thus described :—

Q. "*What is faith ?*"

A. "*It is to believe without doubting whatever God teaches.*"

Q. "*How are you to know what the things are which God teaches ?*"

A. "*By His word and the testimony of the Catholic Church, which God has appointed to teach all nations, those things which He has revealed.*"*

Almost similar to the above, are the descriptions of the rule of faith given by two writers, who both have ably opposed Romanism, and rendered good service to the cause of Protestantism.

The Rev. G. S. Faber says :—

"We Anglicans . . . receive as *our* exclusive rule of faith, Holy Scripture as understood by primitive antiquity."*

Mr. C. H. Collette says :—

"In reply to Dr. Milner, we assert that the Church of England maintains the rule of faith to be THE BIBLE ALONE, *not as it is understood by each particular reader of it*, but according to the INTERPRETATION OF THE PRIMITIVE CHURCH, EMBODIED AND DISTINCTLY SET FORTH IN HER OWN *established standard of doctrine and worship*, THE PRAYER BOOK."†

I cannot receive either the teaching of the Ritualistic Catechism, or the statements of Mr. Faber or Mr. Collette. The "testimony of the Catholic Church" is *human* testimony, and is therefore no part of a *divine* rule of faith. The Anglican rule of faith is not the Holy Scripture as understood by primitive antiquity. What primitive antiquity may have understood is entitled to our respectful consideration, but it is not received as of Divine authority, and therefore is not a part of our rule of faith. Nor, can I admit that the interpretation of the Primitive Church embodied in the Prayer Book, is either part or parcel of our rule of faith. The Prayer Book is a very good book, but it is not written by inspiration of God, and, consequently, is not Divine, and although it may be useful in explaining a rule of faith, it forms no part of the rule itself. The Divine rule of faith is immutable. The Prayer Book is not so. It has been changed already, and may be changed again. That which is the rule of faith now has been the rule since the days of the Apostles, but the Prayer Book was not in existence for fifteen hundred years afterwards.

Having now stated what is not the Protestant rule of faith; namely, that it is not—

I. The Bible interpreted by private judgment; or,

* Difficulties of Romanism, 3rd Ed., 1853, p. 26, Note.

† Milner Refuted, p. 24.

II. The word of God and the testimony of the Catholic Church;
or,

III. Holy Scripture as understood by primitive antiquity; or,
IV. The Bible alone according to the interpretation of the
Primitive Church, as embodied in the Prayer Book,

I proceed to prove that it is THE BIBLE AND THE BIBLE
ONLY.

6. *The Bible and the Bible only is the Protestant Rule of Faith.*—We prove from authoritative documents what is the Protestant rule. The Churches of England and Ireland teach, Art. VI., entitled "Of the sufficiency of Holy Scripture for Salvation":—

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation."

That the sufficiency of Holy Scripture, as a rule of faith, as set forth in the above Art., is the doctrine of the Church of England, is also proved by the Homilies. In the first Homily, we read:—

"Let us diligently search for the well of life in the books of the Old and New Testament, and not run to the stinking puddles of men's traditions (devised by man's imagination) for our justification and salvation. For, in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length."

Nowel's Catechism teaches that:—

"The Christian religion is to be learnt from no other source than from the Heavenly Word of God Himself, which He hath delivered to us in the Holy Scripture."*

That the Bible only is the sole rule of faith of the Churches of England and Ireland is further most clearly established from the "Form of Ordaining or Consecrating of an Archbishop or Bishop." The Archbishop "shall say to him that is to be consecrated,"

Q. "*Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Christ Jesus, and are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity*

* Substance of question and answer. P.S. Ed. p. 114.

to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?"

A. "I am so persuaded and determined by God's grace."

The Archbishop or Bishop about to be consecrated, having thus, in the most solemn manner, expressed his belief in the sufficiency of Holy Scripture as the rule of faith, is next interrogated as to the *means* by which he is to endeavour to arrive at the true understanding of the same. He is asked:—

Q. "*Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer, for the true understanding of the same ?*"

A. "I will so do, by the help of God."

The Church of England thus recognizes prayer to God as the means for obtaining a true understanding of the Scriptures. There is not one word about traditions, the testimony of the Catholic Church, primitive antiquity, or Church interpretation as embodied in the Prayer Book.

The Rev. T. J. Brown, at the Downside Discussion, having cited the portion of the Sixth Article just quoted, said (p. 26) :—

"All Protestants, I believe, with the exception of Quakers, subscribe to this doctrine."

The above testimonies sufficiently show the teaching of the Churches of England and Ireland.

7. I now refer to the Westminster Confession of Faith, as representing the teaching of the Church of Scotland, and the other Presbyterian Churches in these kingdoms.

Chap. I., Sec. 2.—"Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these. (Here follows a list of the Canonical Books.) All of which are given by inspiration of God, *to be the rule of faith and life.*

Sec. 9.—"The infallible rule of interpretation of Scripture is the Scripture itself."

Sec. 10.—"The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in Whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

Similar is the teaching of the Westminster divines in the Larger and Shorter Catechisms.

Q. 3. "*What is the Word of God ?*"

A. "The Holy Scriptures of the Old and New Testament are the Word of God, *the only rule of faith and obedience.*"*

Q. 2. "*What rule hath God given to direct us how we may glorify and enjoy Him ?*"

A. "The Word of God, which is contained in the Scriptures of the Old and New Testament, *is the only rule to direct us how we may glorify and enjoy Him.*"†

The Ground on which we affirm that the Bible is the Rule of Faith.—The Bible is the rule of faith, because it is the Word of God.‡ Romanists cannot deny that it is; but they say that it is not the *whole* Word of God. They add traditions or the unwritten Word, and these "propounded and explained by the Catholic Church." We deny that these traditions, so called, are God's Word. We require of Rome, first, to produce them; and, second, to prove that they are Divine. We do not affirm that God's Word *written* is of more authority than God's Word *unwritten*, but we assert that the Holy Scriptures *are* God's Word. We receive them as such on clear and irrefutable evidence. We are also ready to receive as God's Word either traditions or Church interpretations, or both, if they can be proved to be such, by similar or equally conclusive evidence. But we positively deny that there is any such evidence in favour of traditions or Church interpretations or of any of them. Therefore, seeing that the Holy Scriptures are unquestionably and admittedly God's Word, we maintain that they are the rule of faith, and as they contain *all* God's Word, which we have, or which can be proved to be such, we say that they are the *only* rule of faith.§

* Larger Cat.

† Shorter Cat.

‡ Westminster Conf., Art. 1 and 4.

§ "Our rule of faith, therefore, is the whole of that testimony *we* possess respecting religion for which we have sufficient evidence that it has a Divine source and authority. By that testimony *our* faith is to be *directed* and *measured*, and, therefore, it is properly called our *rule* of faith. Whether *others* have ever possessed *more* is a question which does not affect our duty."—*Goode's Divine Rule of Faith and Practice*, vol. i. p. 4.

9. *Proofs that the Bible is a sufficient Rule, and the only Rule of Faith.*—The question is stated thus by Bishop Jeremy Taylor:—"Whether or no the Scriptures be a sufficient rule of our faith, and contain all things necessary to salvation? Or, is there any other Word of God, besides the Scriptures, which delivers any points of faith, or doctrines of life necessary to Salvation?"

1st Arg.—We have no other rule besides the Bible. Nothing else on behalf of which any claims are set up can be proved to have Divine authority, *e.g.*, traditions, Church interpretations, &c., as shall be proved afterwards. Therefore, if there is a rule of faith at all, it must be the Bible, and, if the Bible, it must be the Bible ONLY.

10. 2nd Arg.—The Scriptures were written by inspiration of the Holy Spirit—2 Peter ii. 21. "Holy men of God spake as they were moved by the Holy Ghost"—2 Tim. iii. 16. "All Scripture is given by inspiration of God." Although written at various times, by a great number of persons of varied tastes, habits and pursuits; some occupying the highest position in the nation, others walking in the humblest path of life: kings, warriors, poets, shepherds, fishermen. One "learned in all the wisdom of the Egyptians"—Acts vii. 22. Another who was among the herdsmen of Tekoa—Amos i. 1. Although more than fifteen hundred years intervened between the time when Moses wrote the law in the deserts of Arabia, and John penned the Revelation of Jesus Christ in Patmos, yet, they form *one complete whole*, showing that they had *one author*, and that they must have been designed to convey the knowledge of God's revealed will to all future generations. To be, in very fact and deed, a Divine rule of faith and practice.

11. 3rd Arg.—God's providence has evidently been exercised in a most wonderful manner in preserving the Holy Scriptures. This we must acknowledge, when we consider the nature of the powerful causes co-operating to destroy them. The Jews, the ancient people of God, who possessed the Scriptures of the Old Testament, sinned against God, and fell into idolatry, and for their crimes and apostacies were carried as captives into a foreign land. Still the sacred books were preserved. Antiochus Epiphanes overran Judea with his armed myriads, designing to extirpate the Jewish race, their religion, and

their Sacred Books. Tens of thousands of the Jews perished, but their Sacred Books were still preserved. Afterwards, Christianity was established, and the New Testament was added to the Old, and for three hundred years, the might of imperial Rome, when in the zenith of her power, was put forth to destroy the professors of the Christian faith, and banish from the world the books which they deemed as holy. Christianity at length triumphed. It became the religion of the Roman empire. Christianity degenerated into Popery in the west, and Rome papal outdid the atrocities of Rome pagan. She trampled on the liberties and consciences of all who were subject to her sway. She immured in dungeons, she burned at the stake, she massacred in wholesale slaughter those who possessed and read the Bible in their own tongue, or asserted their right to do so. Still the Bible was preserved, and we can only account for its preservation, through the "changing scenes" of three thousand years, by ascribing it to God's extraordinary and providential care, exercised for the purpose of handing down from age to age His Holy Word as a complete rule of faith and practice.

12. *4th Arg.*—Every original commandment concerning good life is plainly laid down in the Bible. Now, *faith* is the *foundation* of good life, upon which it is most rationally and permanently built. If, then, the Bible is sufficient to teach us the whole *superstructure*, can we deny that it fully contains the *foundation*? i. e. *Faith* (Bishop Taylor). If it contains the foundation as well as the superstructure, is it not a complete rule of faith and practice?

13. *5th Arg.*—The Old Testament was the rule of faith to the Jewish Church.

Explanations.—I. When the Pentateuch was written, it was the rule as other sacred books were added, all together formed the rule. When the canon of the Old Testament was completed, then the whole Old Testament was the rule until our Saviour came.

II. The oral teaching of the prophets who were inspired by God to instruct the people was equally binding with the *written* Word of God. *These instructions*, when embodied in the *written* word, were thus preserved. After the gift of prophecy ceased to be conferred, then the only rule was the *written word*.

14. SCRIPTURE PROOFS.

Deut. vi. 6-9—"And *these words* which I command thee this day, shall be in thine heart; and thou shalt *teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be frontlets between thine eyes. And thou shalt *write them* upon the posts of thy house, and on thy gates."

Here we find: 1st. The written word of God was to be the rule to the people. 2nd. By this rule they were to teach their children. 3rd. That this refers to the whole written law of God, we learn from verses 1 and 2.

Deut. xi. 18-21—"Therefore shall ye *lay up these my words in your heart and in your soul*, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. *And ye shall teach them your children*, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt *write* them upon the door posts of thine house and upon thy gates. *That your days may be multiplied*, and the days of your children in the land which the Lord swore unto your fathers, to give them on the days of heaven upon earth."

In the 16th and 17th verses the people are warned against idolatry, and the *written* word was the Guide which was designed to guard them from it: "Ye shall lay up these my words in your heart and in your soul." They were to teach them to their children. They were to *write* them. The result to follow, "That your days may be multiplied, and the days of your children."

Deut. xxxi. 11-13—"When *all Israel* is come to appear before the Lord thy God, in the place which he shall choose, thou shalt *read this law* before all Israel, in their hearing. *Gather the people together*, men, and women, and children, and thy stranger that is within thy gates, that they may hear and *that they may learn and fear the Lord* your God and observe to do all the words of this law, and that their *children* which have *not known anything*, may hear and learn to fear the Lord your God as long as ye live in the land whither ye go over Jordan to possess it."

Here, first, the written Word is referred to as the rule for *all Israel*, "*men, women, and children, and thy stranger* that is within thy gates." The result being, secondly,

that they may learn and fear the Lord, &c. Thirdly, that their *children* which *have not known anything*, may *hear and learn to fear the Lord* your God.

15. Joshua i. 8—"This *book of the law* shall not depart out of thy mouth: but, thou shalt *meditate* therein day and night, that thou mayest observe to do according to all that is *written* therein: for *then* thou shalt *make thy way prosperous*, and then thou shalt have good success."

Here Joshua was commanded to *meditate* upon the *written* law. The purpose being that he might "observe to do according to all that is written therein." The result, that he might *make his way prosperous*, &c.

Joshua viii. 34-35—"And afterwards he *read all the words of the law*, the blessings and cursings according to *all that is written in the book of the law*. There was not a word of all that Moses commanded which Joshua read not before *all the congregation* of Israel, with the *women* and the *little ones*, and the *strangers* that were conversant among them."

On this occasion all Israel were assembled, "half of them over against Mount Gerizim, and half of them over against Mount Ebal." In their presence Joshua said *all the words of the law*, according to all that is *written* in the law to all the *congregation* of Israel, with the *women* and the *little ones*, and the *strangers*.

Joshua xxiii. 6—"Be ye therefore very courageous to *keep and do all that is written in the law of Moses*, that ye turn not aside therefrom, to the right hand or to the left."

Such was the injunction given by Joshua when he "waxed old" to all Israel, and their elders, their heads, their judges, and their officers, verse 2. The *written* word on which he had meditated day and night, and by obedience to which his way had been so prosperous, was to continue to be the rule of faith and practice to *them* after he had gone "the way of all the earth."

16. 2 Chron. xvii. 9—"And they taught in Judah, and had *the book of the law of the Lord with them*, and went about throughout all the cities of Judah, and *taught the people*."

The good king Jehoshaphat, whose "heart was lifted up in the ways of the Lord," sent princes and levites and priests to teach in the cities of Judah. They had the

book of the law of the Lord with them, and they taught the people. Here we see, 1st, directions to give religious instruction to *the people*. 2nd, the commission was given to *princes*, as well as to levites and priests. 3rd, the *rule for teaching* was the *written law*. 4th, this conduct of Jehoshaphat was pleasing to God; for we learn in verse 10,

“And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.”

² Chron. xxxiv. 29-31—“Then the King (Josiah) sent and gathered together all the elders of Judah and Jerusalem. And the King went up into the House of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the levites, and all the people, great and small; and he read in their ears all the words of the Book of the Covenant that was found in the House of the Lord.”

Josiah, who was not a priest, but a king, read the Law in the ears of “the priests and levites, and all the people.” The Law was that which was *written* in the book. He not only made a covenant himself to walk after the Lord, and keep His commandments written in this Book, but he caused all that were present in Jerusalem and Benjamin to stand to it. And the result of all was, he expelled idolatry, and all his days his people “departed not from following the Lord, the God of their fathers.”

17. Nehemiah viii. 2, 3—“And Ezra, the priest, brought the Law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street which was before the water gate, from the morning until mid-day, before the men and the women and those that could understand, and the ears of all the people were attentive unto the Book of the Law.”

In the first verse we are told that all the people gathered themselves together, and spake unto Ezra to bring the Book of the Law of Moses. Ezra having brought the Book of this Law, read therein “before the men and the women and those that could understand.” And in verse 18 we are told that “day by day from the first day unto the last day he read in the Book of the Law of God.”

Isaiah viii. 20—" *To the law and to the testimony. If they speak not according to this Word it is because there is no light in them.*"

The appeal to the Law and to the testimony excludes the use of any other rule. Again, Isaiah says:—

Isaiah xxxiv. 16—" *Search ye out of the Book of the Lord and read.*"

The Israelites were directed to the Written Law. They were not only to *read*, but they were to *search* or *seek* it. The Douay Bible renders it still more strongly. "*Search ye diligently.*" David says:—

Psalm cxix. 105—" *Thy Word is a lamp unto my feet, and a light unto my path.*"

130. "*The entrance of Thy Word giveth light; it giveth understanding unto the simple.*"

Verse 105 shows that the Word of God is a clear and sure guide under circumstances of darkness and difficulty.

Verse 130 is thus explained by Dr. Wells.* *The entrance of Thy Word, &c.* That is, Thy Word a law is no sooner known but it enlightens the mind with most useful knowledge. *It giveth understanding unto the simple*, or, to the most unlearned, so far as to teach them how they may be happy.

18. The duties of a king are prescribed in Deut. xvii. Amongst them he is obliged to possess himself of a *rule for his faith and practice.*

Deut. xvii. 18, 19—" *And it shall be, when he (the king) sitteth upon the throne of his kingdom, that he shall write him a copy of this Law in a book, out of that which is before the priests, and the levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this Law, and these statutes to do them.*"

Here the King was enjoined not only to have the law, but to *write* it himself in a book. 2nd. He was to *read* therein all the days of his life. 3rd. Why was he to write and read it? "*That he may learn to fear the Lord his God, to keep all the words of the law, and these statutes to do them.*"

We have thus, by a chain of the clearest proofs extending over the records of more than a thousand

* See Notes on the Bible by D'Oyley and Mant.

years, proved that the *written word of God* was the rule of faith to the Jewish Church. It was the rule for kings and princes, priests, levites, and people, men, women, and children, and the strangers within their gates. And in all those Divine records, from Genesis to Malachi, there is not one word about tradition, or Church interpretation, forming a rule, or any part of a rule, of faith. There is not the slightest evidence of any *oral* tradition being handed down from Moses till the time of our Saviour. If our opponents say there is, we reply, Produce it. Tell us what the tradition was, and how you know that Moses delivered it. We infer, therefore, that the *written word of God* was the rule of faith to the Jewish Church, that it was *perfect* and *sufficient*. And, as no proof can be adduced in favour of tradition, or Church interpretation; nay, as the very notion of the existence of such things is incompatible with the Scripture passages cited, we conclude that the *written word* was the *only* rule.

19. 6th Arg. *Our Lord and His Apostles invariably referred to the Written Word of God as the rule of faith.*

When our Lord was tempted by the Devil in the wilderness, He repelled the tempter by referring to the *written Word of God*.

Matt. iv. 3—"And when the tempter came to Him he said, If thou be the Son of God, command that these stones be made bread."

Christ answered:—

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," v. 4.

The Devil tries a second temptation:—

"Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee, &c."

Again, Christ answers:—

"*It is written*, Thou shalt not tempt the Lord thy God," v. 7.

The Devil tries a third time,—

"Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the

glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me," v. 8-9.

What was Christ's answer?

"Get thee hence, Satan; for it is *written*, Thou shalt worship the Lord thy God, and him only shalt thou serve," v. 10.

Here, three times the Devil strives to tempt the Lord, and in each case he was foiled by our Saviour's appeal to the *written* word of God. And the result was that the "devil leaveth Him, and angels came and ministered unto Him," v. 11.

20. In Matt. xii. 1-3—When the Pharisees saw that the disciples plucked and eat the ears of corn on the Sabbath day, they complained to Jesus that they did what was not lawful. Our Lord answers them by referring to the *written* word.

"Have ye not *read* what David did, when he was an hungred, and they that were with him?" v. 3. "Or have ye not *read* in the law?" v. 5.

Again, in Matt. xxi. 15-16:—

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David, they were sore displeased. And they said unto him, Hearest thou what these say?"

How does Jesus answer them? Not by referring to *oral traditions*, but to the *written* word.

"And Jesus saith unto them, Yea, have ye *never read*, Out of the mouths of babes and sucklings thou hast perfected praise?"

Again, in verse 42, where, after a parable directed against the Jewish priests and the Pharisees, our Saviour refers to the *written* word.

"Jesus saith unto them, Did ye *never read in the Scriptures*, The stone which the builders rejected, the same is become the head of the corner?"

21. In Matt. xxii. 23-34 we have a decisive proof that the *Scriptures* were the rule of faith. The Sadducees, who denied the doctrine of the resurrection, questioned our Lord as to the case of a woman marrying seven brothers, asking whose wife she would be in the resurrection. Mark our Saviour's answer. It was not "Ye do

err," because you have not received the "traditions," or "Church interpretations;" but it was, "Ye do err, *not knowing the Scriptures*, nor the power of God." And then, secondly, He proves the resurrection by referring to the Scriptures, "But as touching the resurrection of the dead have ye not *read* that which was spoken unto you by God, saying to you;" and He then cites a passage from the third chapter of Exodus, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Thirdly, mark the effect produced by this appeal to the *written Word of God*. He *put the Sadducees to silence*—v. 34.

22. Luke x. 25-27—"And behold a certain lawyer stood up, and tempted him, saying, Master what shall I do to inherit eternal life?"

A more solemn and important question could not have been put. Did our Lord refer him to *traditions*, or *Church interpretations*? No, but to the *written word*: "What is *written* in the law? How *readest* thou?" Showing in the *written word*, he could find out the "way to inherit eternal life."

23. In Luke xvi. we have the account of the rich man and Lazarus. The one died and went to a place of torment, the other went to "Abraham's bosom." When the rich man found that he could obtain no relief for himself, he is represented as applying to Abraham on behalf of his brethren:—

"I pray thee, therefore, father, that thou wouldst send him (*i.e.*, Lazarus) to my father's house: for I have five brethren, that he may testify unto them lest they also come into this place of torment."—Verses 27, 28.

What is Abraham's answer? "They have Moses and the prophets; let them hear them,"—v. 29. The rich man again urges his request: "Nay, father Abraham, but if one went unto them from the dead they will repent." What was Abraham's final reply? "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," v. 31. Now, by "Moses and the prophets" were meant their writings, *i.e.*, the *written word of God*. We learn from this that where the Scriptures fail to convince a sinner of the error of his way, he would not be persuaded though one rose

from the dead. What stronger evidence could be required to show that the Scriptures are a *perfect*, and the *only* rule of faith and practice?

24. Luke xxiv. 25-27.—In this chapter we have the account of the conversation between Christ and two disciples going to Emmaus. He said to them,

“O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into His glory? And *beginning at Moses and all the prophets* He expounded unto them *in all the scriptures*, the things concerning Himself.”

The disciples were in error with regard to the character of our Saviour. Christ corrected their error, not from traditions, or Church interpretations, but by expounding “unto them in *all the scriptures* the things concerning Himself.”

Luke xxiv. 44-45.—“And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were *written in the law of Moses, and in the prophets, and in the psalms*, concerning me. Then opened He their understanding, that they might understand the *scriptures*.”

The law, the prophets, and the psalms comprised the Old Testament, thus divided by the Jews. Our Lord instructed the Apostles therefrom, and then “opened their understanding,” not for the purpose of understanding traditions, or Church interpretations, but that they might understand the *scriptures*.

25. John v. 39, Christ says:—

“Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me.”

It is objected by Romanists, and also by some eminent Protestants that the word *ipeuvāre* should be translated indicatively, and not imperatively, *i.e.*, “Ye search,” instead of “search.” The form for the imperative and the indicative is the same, and we can only determine by the context which it ought to be in this place. But so far as the argument for the Protestant rule of faith is concerned, its force is not weakened by adopting either mood. In the one case, it is a command to search the Scriptures, and in the other, our Lord addresses the Jews, saying in

effect, Ye do, indeed, search the Scriptures, thinking that in them ye have made known to you the way of eternal life, and yet, although they bear testimony of me, ye will not come to me that ye may have life.

2. The Rhemish Testament (Roman Catholic) gives the imperative "search." In the note, the annotators incline to the indicative form, "You search the Scriptures." The note is as follows:—

"Ver. 39.—Or, *you search the Scriptures (scrutamini)*, (*ἑκαστὸς*). It is not a command for all to read the Scriptures; but a reproach to the Pharisees, that reading the Scriptures as they did, and thinking to find everlasting life in them, they would not receive Him to whom all those Scriptures gave testimony, and through whom alone they could have that true life."

Even according to this (Roman Catholic) view, the Old Testament was the means by which a knowledge of the Messiah was to be obtained, through which knowledge it was that the Jews could come to Him and have life. There was no reproach against the Jews for not coming to Christ through knowledge derived from tradition, or Church interpretation. We conclude then that the Scriptures were the recognized means by which a knowledge of eternal life could be obtained, and, therefore, they were the rule of faith. As Whitby remarks, "If the Jews did truly think the doctrine of life eternal was contained there, and that they, by searching, might find it there, it must be to them a sufficient rule of faith; if in this they erred, it behoved Christ to correct in them an error so pernicious." *Commentary, Note in loc.*

26. Our Lord never referred to oral tradition, or Church interpretation, as the rule of faith, but condemned the Jews for following their traditions. Matt. xv. 3-6. Mark vii. 9-13, to which reference will be made when treating on "Tradition."

27. *The Apostles always referred to the Scriptures as the rule.*

Acts xvii. 1-3—"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them *out of the Scriptures*, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ."

Here Paul "as his manner was, reasoned with them *out of the Scriptures*." This shows that the *written* word of God was the rule to which he referred in his preaching. The result is seen in verse 4 :—

"And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

Acts xvii. 11-12, St. Luke speaks thus of the Bereans :—

"These were *more noble* than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures* daily whether those things were so. *Therefore many of them believed*; also of honourable women, which were Greeks, and of men, not a few."

1. The Bereans took the Scriptures as the rule of faith. They "*searched the Scriptures*" to know whether Paul's teaching was true or not. 2. They exercised the right of private judgment on the interpretation of God's word. 3. The inspired writer praises them for doing so, saying that they were *more noble* than those in Thessalonica. 4. The result was, "*Therefore many of them believed*."

28. We next refer to Acts xviii. 24-28, where we are told about Apollos, "an eloquent man and *mighty in the Scriptures*." That he was "instructed in the way of the Lord," and that "he mightily convinced the Jews publicly, showing *by the Scriptures* that Jesus was Christ." Apollos took the Scriptures as his rule of faith, and by means thereof he convinced the Jews.

29. When Paul appeared before the Roman Governor, Felix, he said, Acts xxiv. 14 :—

"But this, I confess unto thee, that after the way in which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and in the prophets*."

The *written* word was his only rule. Again, when Paul made his defence before King Agrippa, he says :—

"Acts xxvi. 22—Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say should come*."

This again shows that Paul's rule of faith was the *written* word of God.

When Paul was at Rome, he called together the chief of the Jews, who desired to hear what he thought, and appointed a meeting for that purpose. We are told,

Acts xxviii. 23—"And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, *both out of the law of Moses, and out of the prophets*, from morning till evening."

Here we find that St. Paul does not refer to traditions or Church interpretations, but "persuaded them concerning Jesus," both out of the law of Moses, and out of the prophets, *i. e.*, the *Holy Scriptures of the Old Testament*.

St. Paul, writing to the Ancient Church of Rome, speaks thus of the Scriptures:—

Rom. xv. 4—"For, whatsoever things were *written* aforetime, were *written* for our learning, *that we through patience and comfort of the Scriptures might have hope.*"

- The Holy Scriptures were written for our "learning," or instruction. Through patience and comfort of them we may have hope. Now hope implies the existence of faith. If so, through the Scriptures we may have faith, and, therefore, they must be a sufficient rule of faith.

30. The Holy Scriptures are able to make wise unto salvation.

2 Tim. iii. 15-17—"And that from a child thou hast known *the Holy Scriptures*, which are *able to make thee wise unto salvation* through faith which is in Jesus Christ. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

1st. Timothy knew the Scriptures from a *child*. Therefore, even children can read them, and learn therefrom the will of God. Let parents remember this.

2nd. The Scriptures are profitable for doctrine, reproof, correction, instruction in righteousness.

3rd. The man of God may be made perfect thereby, and thoroughly furnished unto all good works.

4th. They make wise unto salvation through faith that is in Christ Jesus.

What more could we require from any rule of faith than that it be able to make wise unto salvation, to afford the means by which the man of God may be

made perfect and be thoroughly furnished unto all good works?

31. *Objection.*—Romanists object that this passage refers to the Old Testament only* as that which was

* NOTE.—The text is applicable also to a large portion of the New Testament, as most of the books were written before St. Paul wrote this epistle. St. Paul's statement embraces *all inspired Scripture*. The terms used being *πᾶσα γραφή θεόπνευστος*, translated in the authorized version, "All Scripture is given by inspiration of God," and in the R. C. Bible, "All Scripture inspired of God." And of this the Apostle says it "is profitable to teach, to reprove, to correct, to instruct in justice that the man of God may be perfect, furnished to every good work."¹

By reference to the "HISTORICAL INDEX," appended to the Douay Bible, we find that St. Paul went to Rome about A.D. 68, and was imprisoned a second time. In the preface to 2nd Timothy it is stated "that he (St. Paul) wrote this 2nd Epistle in the time of his last imprisonment at Rome, and not long before his martyrdom." The dates given in this Index when many of the books of the New Testament were written are as follows, viz. :—

- | | |
|----------|---|
| A.D. 42. | St. Matthew wrote his Gospel. |
| „ | St. Mark do. afterwards. |
| 48. | St. Peter wrote his 1st Epistle (about). |
| 52. | St. Paul wrote 1st Thess. |
| „ | Do. do. 2nd Thess. |
| 56. | Do. do. Galatians. |
| 57. | Do. do. 1st Cor. |
| „ | Do. do. 2nd Cor. |
| „ | Do. do. Romans. |
| 61. | St. James wrote his Catholic Epistle about this time. |
| 62. | St. Paul wrote Phill. |
| „ | Do. do. Coll. |
| „ | Do. do. Philemon. |
| „ | Do. do. Hebrews. |
| 66. | Do. do. 1st Tim. |

In the preface to St. Luke's Gospel it is stated that he wrote it about twenty-four years after the Crucifixion, *i.e.*, about A.D. 57. In the preface to Ephesians we read, "It was written about twenty-nine years after our Lord's ascension," *i.e.*, about A.D. 62. The preface to Titus says it was written about thirty-three years after the ascension, *i.e.*, about 66 A.D. So that by comparing the dates furnished by Romanists themselves we learn that there had been at least *eighteen* books of the New Testament written before St. Paul wrote his Second Epistle to Timothy.

¹ Rhemish Testament.

known by Timothy in infancy, but that the Protestant rule of faith consists of both Old and New Testaments.

Answer.—We say, granted, but we argue that if the Old Testament alone was able to “make wise unto salvation,” then *a fortiori*, or how much more would the Old and New Testaments combined be able to do so?

Objection.—Keenan (Roman Catholic Priest) argues thus on this passage:—

“This text does not say that the Scripture *alone* maketh wise, as to everything necessary. . . . St. Paul praises Timothy because he had read the Scriptures from his youth; but then Timothy was a bishop, whose duty it was, not only to read, but to expound the Scripture.” Controv. Cat., p. 72.

Answer.—It could as well be said with reference to Gen. i. 1., “God created the heavens and the earth.” “This text does not say that God *alone* did so.” Implying that there might be other creators. One might deny on the same principle, that Keenan could not properly be affirmed to be the author of his Catechism, because on the title page it is not said “Controversial Cat., &c., by the Rev. Stephen Keenan ALONE.”

If St. Paul's reason for praising Timothy for reading the Scriptures was because he was a *bishop*, then he must have been a very juvenile bishop indeed; for we are told in the Roman Catholic Bible that he had known them *from infancy*.

32. St. Luke wrote his Gospel that Theophilus might know the certainty of those things in which he had been *orally instructed*.

Luke i. 1-4.—“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses of the word. It seemed good to me also having had perfect understanding of all things from the very first *to write* unto thee in order, most excellent Theophilus, that thou *mightest know the certainty* of those things, wherein thou hast been instructed.”*

* The most eminent scholars agree that the Greek word *κατηχηθης*, (instructed,) refers to *oral* instruction. See Robinson's Lex. N. T.

Had St. Luke considered *oral tradition* to be a safe and sure mode of conveying Divine truth, he would not have *written* that Theophilus might know the certainty of those things wherein he had been orally instructed.

33. St. John says: 20th chap. v. 30-31,

“And many other signs truly did Jesus in the presence of his disciples which are not written in this book, but *these are written* that ye *might believe* that Jesus is the Christ, the Son of God; and *that believing ye might have life* through his name.”

We maintain then, that if by the knowledge conveyed in the single Gospel of St. John we *may believe* that Jesus is the Christ, and by *believing have life* through his name, how much more may it be affirmed of the entire Scriptures that they are a complete rule of faith?



CHAPTER II.

OBJECTIONS TO THE PROTESTANT RULE OF FAITH.

SYNOPSIS.

1. *Obj.*—*Christ did not write the Bible or command it to be written.* (Milner and Keenan.)—*Answer.* The Bible was written by inspiration, which was tantamount to a command.
2. *Answer* (2).—The following texts cited as containing commands to write :—Old Testament : Exod. xvii. 14, Psalm ci. 18, Isaiah xxx. 8, Ezek. xliii. 11, Hab. ii. 2.
3. New Testament : Rev. i. 11, 19, ii. 1, 8, 12, 18, iii. 1, 7, 14, xiv. 13, xxi. 21.
4. The purpose for which the Apostles wrote, 1 John i. 3, 4, ii. 1, 12, 13, v. 13, 1. Tim. iii. 14, 15, 2 Peter ii. 1, 2.
Obj. The Protestant rule is not easily procured. Wiseman referred to. The objection applies to the Romish rule more strongly than to the Protestant rule.
6. *Obj.* The Protestant rule has not been translated into every language. (Wiseman.)—*Answer.* The objection applies as well to the Romish rule.
7. *Obj.* Against the Protestant rule from the "end to be attained." (Wiseman.)—*Answer.* If this disproves the Protestant rule, it also disproves the Romish rule.
8. Wiseman's illustration from jurisprudence answered.
9. *Obj.* Infant Baptism not in Scripture.—*Answer.* Matt. xxviii. 19, 20, Bloomfield's note, Rom. vi. 3, 4, 1 Cor. xii. 13, Col. ii. 12, Matt. xix. 14, Acts xvi. 13, 14, 1 Cor. vii. 14.
10. Proofs for infant baptism from Romish authorities, Douay Bible, Cat. Con. Trent, Challoner.
11. *Obj.* Procession of the Holy Ghost.—*Answer.* Proved from Scripture by Cat. Con. Trent, and note in Douay Bible.
12. *Obj.* Change of Sabbath day. (Milner, &c.)
13. *Answer* (1.) No moral obligation set aside, proved by Cat. Con. Trent.
14. *Answer* (2.) We are absolved from keeping the Jewish Sabbath, Col. ii. 16.
15. *Answer* (3.) The examples of the Apostles shows that the day of Christ's resurrection was to be observed, John xx. 19, 26, Acts ii. 1, xx. 7, 1 Cor. xvi. 2.
16. *Obj.* Eating blood. Milner quoted, who refers to Gen. ix. 4, Levit. xvii. 11, Deut. xii. 23, Acts xv. 20.

17. *Answer.* Those who consider the command not binding are influenced by Scripture, and not by tradition. They refer to Acts xv. 21, Rom. xiv. 2, 3, 17, 1 Cor. viii. 8, and x. 25.
18. *Obj.* Washing of feet. John xiii.—*Answer.* Protestants do not consider that Christ's example is to be followed literally. It inculcates a lesson of mutual kindness and humility.
19. *Answer* (2). Protestants are not influenced by tradition. Romish inconsistency. The Pope's feet-washing described.
20. *Obj.* The Bible is susceptible of different senses.—*Answer.* The word of God *written* is no more equivocal than the word of God *unwritten*. If it be an argument against the Protestant rule, it is also one against the Romish rule.
21. *Obj.* The Bible does not tell what are true and uncorrupted copies of itself.—*Answer.* Scripture and tradition combined do not tell us the true words of Christ, not in the Bible, and forming a part of the Romish rule.
22. *Obj.* The Bible does not tell us what are the canonical books; nor do they testify that they are the word of God and authentic.—Mumford cited. Answered by Baxter, &c.

1. *Objection.*—Christ did not *write the Bible* or *order it* to be written.

KEENAN :—

2. "*If Christ intended the Bible to be man's only guide, should we not suppose that He would have written it or ordered it to be written?*"

A. "Certainly; and yet He never did so. He never commanded His Apostles *to write Bibles*, but to *PREACH* the Gospel."*

MILNER says :—

"If Christ had intended that all mankind should learn His religion from a *Book*, namely, *the New Testament*, He Himself would have written that Book, and would have enjoined the obligation of learning to read it, as the first and fundamental principle of His religion." . . . "It does not even appear that he gave His Apostles any command to write the Gospel."†

Answer. 1.—The Bible was written by men who were divinely inspired. "All Scripture is given by inspiration of God," 2 Tim. iii. 16. In the Roman Catholic Bible, it is rendered, "All Scripture inspired of God." Again, "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. ii. 20. In the Roman Catholic Bible, "Holy men of God spake *inspired* by the Holy Ghost." If then, men were divinely inspired to write the Bible, that is equal to a command. "If Christ be one with the Father, and the Holy Ghost in the essential unity of the

* Controv. Cat. p. 59. † End of Controversy, Letter viii.

Godhead, and if the writers of the Scriptures were inspired by the Holy Ghost, the writing of the books must have been in accordance with the mind of Christ; to deny this is to deny the essential unity of Christ with the Father and the Spirit.”*

Q. 2.—The following texts contain commands to *write* :—
Exod. xvii. 14 :—

“ And the Lord said unto Moses, *WRITE* this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.”

Psalm ci. 18 :—

“ This shall be *WRITTEN* for the generations to come.”

Isaiah xxx. 8 :—

“ Now go, *WRITE* it before them, on a table, and note it in a book, *that it may be for the time to come, for ever and ever.*”

Ezek. xliii. 11 :—

“ Shew thou the form of the hem, and the fashion thereof, and the goings out thereof and the comings in thereof, and all the form thereof, and all the law thereof, and *WRITE IT* in their *sight*, that they may keep the whole form thereof, and all the ordinances thereof, and do them.”

Hab. ii. 2 :—

“ And the Lord answered me and said, *WRITE* the vision, and make it plain upon tables, that he may run that readeth it.”

3. Rev. i. 11 :—

“ What thou seeest *WRITE* in a book, and send it to the seven Churches that are in Asia.”

19th verse :—

“ *WRITE* the things which thou hast seen, and the things which are, and the things which shall be hereafter.”

Chap. ii. 1 :—

“ Unto the angel of the Church of Ephesus *WRITE.*”

Again, in the 8th verse :—

“ And unto the angel of the Church in Smyrna *WRITE.*”

* Rev. E. Tottenham, Downside Discussion, p. 57.

Again, in the 12th verse :—

“ And to the angel of the Church in Pergamos **WRITE.**”

Again, in the 18th verse :—

“ And unto the angel of the Church in Thyatira **WRITE.**”

Again, in chap. iii. 1 :—

“ And unto the angel of the Church in Sardis **WRITE.**”

7th verse :—

“ And unto the angel of the Church in Philadelphia **WRITE.**”

In the 14th verse :—

“ And unto the angel of the Church of the Laodiceans **WRITE.**”

Chap. xiv. 13 :—

“ **WRITE**, Blessed are the dead which die in the Lord.”

Chap. xxi. 21 :—

“ And he said unto me, **WRITE**, for these words are true and faithful.”

4.—In all these texts there *is a command to write*. We now refer to others in which the *Apostles state the purpose* for which they *wrote*.

St. John, 1st Epistle, i. 3 :—

“ That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son, Jesus Christ.”

In the 4th verse he says :—

“ These things **WRITE** we unto you, *that your joy may be full.*”

Chap. 2 :—

“ My little children, these things **WRITE I unto you, that ye SIN NOT.**”

For the comfort of believers, he writes in verses 12 and 13 :—

“ I **WRITE** unto you little children because your sins are forgiven you for His name's sake. I **WRITE** unto you fathers because ye have known Him that is from the beginning. I **WRITE** unto you young men because ye have overcome the wicked one. I **WRITE** unto you little children because you have known the Father.”

In chap. v. 13:—

“These things have I WRITTEN unto you that believe in the name of the Son of God, *that ye may know ye have eternal life.*”

St. Paul says in his 1st Epistle to Timothy iii. 14-15:—

“These things WRITE I unto thee, hoping to come unto thee shortly, but if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God.”

St. Peter says in his 2nd Epistle ii. 1-2:—

“This second Epistle, beloved, I now WRITE unto you, in which I stir up your pure minds by way of remembrance that you may be mindful of the words which were spoken before by the holy prophets, and of the Commandments of us the Apostles of the Lord and Saviour.”

5. *Objection.*—THE PROTESTANT RULE IS NOT EASILY PROCURED.

Cardinal Wiseman objects to the Protestant rule on the ground that it is not easily procured. He says, in speaking of the Bible:—

“It must be a rule, therefore, easy to be procured, and to be held. God Himself must have made the necessary provision, that all men should have it and be able to apply it.”*

Answer.—This objection lies with a thousandfold force against the Romish rule.

1. The Bible forms an essential part of the Romish rule; and if the difficulty of procuring it be an argument against the Protestant rule, it is also one against the Romish rule.

2. If because the Bible is not easily procured it cannot be a rule of faith, it must be for this cause, viz., that nothing can be a rule of faith that is not easily procured. If not so, the argument is illogical. It would be drawing a universal conclusion from a particular premiss. *e.g.* The argument would be:—

Some things not easily procured cannot be a rule of faith.

But, the Bible is not easily procured.

Therefore, the Bible cannot be a rule of faith.

This would just be equal to:—

Some coins not easily procured cannot be worth a shilling.

* Lectures on the Catholic Church, &c., vol. i. p. 44.

But, a "spade guinea" is not easily procured.

Therefore, a spade guinea cannot be worth a shilling.

But if in order to avoid this illogical conclusion, it is affirmed that *nothing* can be a rule of faith that is not easily procured, then we apply this principle to the Romish rule, and draw a perfectly logical conclusion from it, thus:—

Whatever is not easily procured cannot be a rule of faith.

But, the Romish rule of faith comprising tradition as well as Scripture, is not easily procured.

Therefore, the Romish rule cannot be a rule of faith.

In this point, the advantage is altogether in favour of the Protestant rule. Millions of persons have the Bible, and it can be most easily obtained. But Romanists cannot show that any one human being possesses the traditions. As I shall afterwards show, the traditions cannot be found, for the simple reason that they do not exist.

6. *Objection.*—THE PROTESTANT RULE HAS NOT BEEN TRANSLATED INTO EVERY LANGUAGE.

Wiseman says:—

"In the first place, then, we must naturally understand that it is to be translated into every language, so that all men may have access to it; in the second place, it must be so distributed that all may have possession of it, and in the third place, it must be so easy that all men may use it." (p. 44.)

Answer.—By turning this argument against himself, we demolish his own rule of faith. Have all the traditions been translated into every language, that so all men may have access to them? In the second place, have they been so distributed that all may have possession of them? And in the third place, are they so easy that all men may use them?

7. *Objection* against the Protestant rule; from the "end" to be attained.

Wiseman says:—

"What is the end to be attained by the use of any rule? Uniformity of thought and action, in those matters which it regulates." Further, "And if God has given us a rule, or code of principles, is

it not that all should be brought to know the same duties, and to practise the same virtues? Is it not that all should be brought to entertain the same faith?" *

Answer.—If this argument disproves the Protestant rule, it also disproves the Romish rule. If the Bible has not brought all to know the same duties, and to practise the same virtues, and to entertain the same faith; then, neither has the Romish rule of Scripture and tradition combined. If the divisions among Protestants, to which Wiseman refers, prove the unsuitability of the Bible as a Christian rule, then, the divisions among Christians; Protestants against Romanists; Romanists against the Greek Church, &c., &c., would prove the unsuitability of the Romish rule. The argument is either illogical, or it destroys all rules of faith, the Romish one among the rest.

But even among Romanists themselves there is no rule to ensure uniformity of faith and practice. The contradictory principles held by Romanists will be fully exposed in another place; and as to practice of the same virtues, will any Romanist affirm that the murderer Alexander VI., the adulterer Sergius III., and Pius IX., all practised the same virtues?

8. Wiseman says further:—

"Because a law is, in every system of jurisprudence, considered inadequate to its end if it do not bring men to uniformity of action; and this, by analogy, being the end of a rule of faith, to bring men to a uniformity of faith, that rule must be insufficient that does not answer such a purpose."—*Ibid.* p. 49.

Answer.—I deny that in every system of jurisprudence, a law is considered inadequate to its end, if it does not bring men to uniformity of action. The Laws of God, immutable and perfect as they are, have not brought all men to uniformity of action. The laws of men have equally failed; and not at one time alone, or at one place, but at all times, and everywhere. Are no men murderers? or robbers? or perjurers? Yet, no one will say that the end of the laws in our system of jurisprudence is to make men murderers or other criminals. Nay, it will be affirmed that the end of the laws is to prevent such crimes. But we know that they do not prevent them, and bring men to uniformity of action.

* Lectures on the Catholic Church, &c., vol. i., p. 48.

2. I now use Wiseman's illustration, and having somewhat changed the terms, apply it to the Protestant rule. Notwithstanding the fact, that in every system of jurisprudence, the law is not considered inadequate, because, although its end is to bring men to uniformity of action, it fails to do so, as experience everywhere proves; so we say, that the Holy Scriptures, notwithstanding the fact that the end for which they have been written is to bring all men to uniformity of faith and practice, have failed to do so, as experience testifies. Yet, they are not to be considered inadequate as a rule of faith and practice.

9.—INFANT BAPTISM.

Romanists object against the Protestant rule, that the Scriptures do not sanction infant baptism.

Keenan says:—

“ for the Scripture declares, that baptism is necessary for salvation; and yet the Scripture does nowhere tell us clearly whether Christ intended infants to be baptized, x. xi. Here, then, we have a truth upon which the salvation of one third part of the whole human race depends, which is not to be found in Scripture.”*

Answer.—Protestants who use infant baptism think they have sufficient warranty from Scripture for doing so, and, therefore, do not admit that they act on the authority of tradition. Besides, even if they had not sufficient warranty from Scripture, it would only prove, not that the Scriptures were insufficient as a rule of faith, but that many Protestants were mistaken on this point of infant baptism.

The institution of baptism is recorded in Matt. xxviii. 19-20:—

“ Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.”

Bloomfield, in commenting on this passage, has the following excellent remarks. He says, Christ's commission to His Apostles “embraces three particulars, *μαθητεύειν*, *βαπτίζειν*, and *διδάσκειν*, i.e., 1, to disciple them, or convert them to the faith; 2, to initiate them into the Church by

* Controv. Cat., p. 62.

baptism ; 3, to instruct them when baptized in the doctrines and duties of a Christian life. From the present passage we may infer three things :—1, the necessity of baptism ; 2, the lawfulness of *infant* baptism ; 3, the doctrine of the Trinity. As regards the *first* particular, it can need no establishing to any except Quakers and Socinians ; so as regards the *second*, “no argument can,” as Dr. Doddridge says, “be drawn from these words to the prejudice of infant baptism ; because, though *especially adapted to adults*, as necessarily forming the bulk of the *first* converts, yet it need not be thought to exclude *infants*, who cannot be expected to have faith in order to be baptized. Now, this inference would necessarily be drawn by the Jews, since they were accustomed to see infants baptized ; and would naturally conclude that as no *alteration* was announced, the *mode* of admission into covenant with God remained the same. The *propriety* of infant baptism may be inferred from the strong analogy which the rite bears to *circumcision*, and the *baptism of proselytes*, which included their *children* as well as themselves. There is precisely the same reason why the children of *Christians* should be admitted from their infancy into the Christian covenant, as why the infants of *Jewish* parents should be admitted into the Mosaic covenant ; infants being as capable of covenanting in the one case, as in the other. And if God did not consider their *age* any objection, even against *circumcision*, or the *baptism of Jewish proselytes*, we have no reason to urge it as an objection against being received to Christian baptism.”*

“Baptism is a rite appointed to be observed as introductory to admission into the Christian Church, and the enjoyment of Christian privileges.” (Goode). See Acts ii. 41 :—

“Then they that gladly received His word *were baptized*.”

Rom. vi. 3, 4 :—

“Know ye not, that so many of us as were *baptized* into Jesus Christ, were *baptized* into His death ?” etc.

See also 1 Cor. xii. 13, Col. ii. 12.

Believing parents and their children are entitled to the

* Bloomfield's Greek Test. with English Notes, 9th Ed.

privileges to which baptism introduces them is evident from what our Saviour says, Matt. xix. 14:—

“Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.”

Lydia's family were baptized when she believed, Acts xvi. 14, 15. The Philippian gaoler “was baptized, *he and all his*, Acts xvi. 33. Also the “*household of Stephanas*,” 1 Cor. i. 16. A distinction is made between the *children of Christian* parents, and those of *unbelievers*. 1 Cor. vii. 14:—

“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now they are holy.”

On this passage, Bishop Burnet remarks:—

“In Scripture, *holiness* stands in a double sense: the one is a true and real purity, by which a man's faculties and actions become holy; the other is a dedicated holiness, when anything is appropriated to God: in which sense it stands most commonly in the Old Testament. So times, places, and not only persons, but even utensils applied to the service of God are called *holy*. In the New Testament, *Christian* and *Saint* are the same thing. So the saying that children are *holy* when one of the parents is a Christian, must import this, that the child has also a right to be made *holy*, or to be made a Christian; and by consequence that by the parents' dedication that child may be made *holy* or a *Christian*.”*

On these, as well as on other grounds supported by Scripture, we say, “The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ.”†

10. In disputing with a Romanist, we might simply rely on the fact, that most eminent Romish authorities admit that *infant* baptism can be proved from Scripture. Take the following proof:—In the “*Table of References*,” appended to the R. C. Bibles, is the following:—“*For the baptism of infants*, St. Luke xviii. 16, compared with St. John iii. 5.”

The Catechism of the Council of Trent supports infant baptism by an appeal to Scripture. Its statement is headed:—

* Exposition of the 39 Articles.—Art. xxvii. † Art. xxvii.

Infants are by all means to be baptized.—"That this law is to be understood not only of adults, but also of infants; and that the Church has received this from Apostolic tradition, is confirmed by the concurrent doctrine and authority of the Fathers. Besides, it must be believed that Christ our Lord was unwilling that the sacrament and grace of baptism should be denied to children, of whom He said, "Suffer the little children, and forbid them not, to come to me; for the kingdom of heaven is for such." (Matt. xix. 14.) Whom He embraced—on whom He laid His hands—whom He blessed. (Mark x. 16.) Moreover, when we read that some entire family was baptized by Paul (1 Cor. i. 16.; Acts xvi. 33), it sufficiently appears that children also, who were of their number, had been cleansed in the salutary font. Circumcision, too, which was a figure of baptism, affords a strong argument in favour of this practice. That children were wont to be circumcised on the eighth day everyone knows. To those, then, to whom circumcision, "made by hand, in despoiling of the body of the flesh" (Col. ii. 11), had been profitable, it is clear that baptism, which is the circumcision of Christ, "not made by hand," is also profitable.*

The Catechism of the Council of Trent *proves infant baptism by the very same Scripture texts as those adduced by Protestants for the same purpose.*

Dr. Challoner, a well-known Romish controversialist proves infant baptism from Scripture, thus—

Q. "How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?"

A. "I prove it *firstly*, by a tradition which the Church has received from the Apostles," &c.

"*Secondly*, I prove it by comparing together two texts of Scripture, one of which declares that without baptism no one can enter into the kingdom of heaven. St. John iii. 5, *Except a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.* The other text declares that infants are capable of this kingdom. St. Luke xviii. 16, *Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.* And consequently they must be capable of baptism."

"*Thirdly*, circumcision in the old law corresponded to baptism in the new law, and was a figure of it. (Colos. ii. 11, 12.) But circumcision was administered to infants (Gen. xvii.); therefore baptism in like manner is to be administered to infants."

"*Fourthly*, we read in Scripture of whole families being baptized by St. Paul, Acts xvi. 15 and 33. 1 Cor. i. 16. Now, it is probable that in so many whole families, there were some infants."†

* Cat. Con. Trid., part 1. chap. 2, Q. 31. Donovan's Translation.

† Challoner's Catholic Christian Instructed, chap. 2.

II.—PROCESSION OF THE HOLY GHOST.

Romanists object that the doctrine of the procession of the Holy Ghost cannot be proved from Scripture; and consequently Protestants are inconsistent in holding a doctrine which can only be proved by tradition.*

In answer to this objection, the following Romish authorities prove that the *procession of the Holy Ghost from the Father and the Son* can be proved from Scripture.

The Catechism of the Council of Trent says, "With regard to what follows: 'who proceedeth from the Father and the Son,' the faithful are to be taught that the Holy Ghost proceeds, by eternal procession, from the Father and the Son, as from one principle; for this, the ecclesiastical rule, from which it is not lawful for a Christian to deviate, propounds to us to be believed; and it is confirmed by the authority of the sacred Scriptures and Councils. For, speaking of the Holy Ghost, Christ the Lord said, 'He shall glorify me, because He shall receive of mine,' John xvi. 14; and the same is inferred from the fact of the Holy Ghost being sometimes called in Holy Scripture, 'Spirit of Christ,' sometimes, 'The Spirit of the Father,' is one time said to be sent by the Father, John xiv. 26, another time by the Son, John xv. 26; it being thus not obscurely signified, that He proceeds alike from the Father and the Son. 'If any man,' says St. Paul, 'has not the Spirit of Christ he is none of His,' Rom. viii. 9; and he calls the Holy Ghost the Spirit of Christ, when he says to the Galatians: 'God hath sent the Spirit of His Son unto your hearts, crying, Abba, Father,' Gal. iv. 16; 'It is not you that speak, but the Spirit of your Father that speaketh in you,' Matt. x. 20; and our Lord said at the last supper: 'When the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of me," John xv. 26. In another place also He affirms that the same Holy Ghost is to be sent by the Father, 'whom,' says He, 'the Father will send in my name," John xiv. 26. *Understanding from these words the procession of the Holy Ghost, it is clear to us,*

* Rev. Cornelius Denvir, since R. C. Bishop, at Downpatrick Discussion, pp. 68, 69, 109. Rev. Mr. Lyons, at Easky Discussion, p. 79.

that He proceeds from both. These are the things that are to be taught with regard to the Person of the Holy Ghost.*

The note in the R. C. Bible on John xv. 26 is as follows:—

Chap. xv., ver. 26. *Whom I will send.*

"This proves against the modern Greeks, that the Holy Ghost proceedeth from the Son, as well as from the Father; otherwise He could not be sent by the Son."

12.—CHANGE FROM SEVENTH DAY TO FIRST DAY OF THE WEEK.

For this change it is alleged that Protestants have no authority but that of *tradition*.

Milner says:—

"The first precept in the Bible is that of sanctifying the seventh day; *God blessed the SEVENTH DAY and sanctified it*, Gen. ii. 3. This precept was confirmed by God in the Ten Commandments. (He then refers to Exod. xx, Matt. v. 17, Luke iv. 16, Luke xxiii. 56, and continues,) yet with all this weight of Scripture authority for keeping the *Sabbath* or *Seventh day* holy, Protestants of all denominations make this a *profane day*, and transfer the obligation of it to the *first day of the week* or the *Sunday*. Now, what authority have they for doing this? none whatever, except the *unwritten word* or *tradition* of the Catholic Church; which declares that the Apostles made the change in honour of Christ's resurrection and the descent of the Holy Ghost on that day of the week."†

Keenan devotes nearly two pages to this objection; he says:—

"That Protestants have no Scripture for the measure of their day of rest; that they abolish the observance of Saturday without warrant of Scripture; that they substitute Sunday in its place without Scriptural authority, consequently for all this, they have only traditional authority. . . . Hence we must conclude that the Scripture which does not teach these things clearly, does not contain all necessary truths, and consequently cannot be the holy rule of faith."‡

13.—ANSWER I. We set aside no *moral* obligation by changing the day of rest from the *seventh* to the *first* day of the week. This point is maintained by the Catechism of the Council of Trent.

* Cat. of Council of Trent, Donovan's Transl. Part 1., chap. 1x., quest. 6.

† End of Controversy, Letter xi. ‡ Controv. Cat., p. 63.

Q. 4.—“*In what manner this precept differs from the other Laws of the Decalogue?*”

“That difference then appears certain, that the other precepts of the Decalogue belong to the natural law, and are perpetual and unalterable, whence is it, that although the law of Moses has been abrogated, yet the Christian people observe all the commandments which are contained in the two tables, not because Moses so commanded, *but because they agree with the law of nature*, by the force of which men are impelled to their observance; whereas this commandment touching the *sanctification of the Sabbath*, if considered as to the time appointed [for its observance], *is not fixed and unalterable*, but susceptible of change; nor does it belong to the *moral* but *ceremonial* law, neither is it a principle of the natural law, for we are taught or formed by nature to give external worship to God on that rather than on any other day, but from the time the people of Israel were liberated from the bondage of Pharaoh they observed the Sabbath day.”*

The *moral* law requires us to dedicate a seventh portion of our time to the Lord's service, and to rest in an especial manner. The *ceremonial* law in the 4th Commandment fixed the *seventh* day of the week for that purpose. The *moral* law is “perpetual and unalterable.” The *ceremonial* law is “susceptible of change.”

14.—ANSWER II. We are absolved from keeping the Jewish Sabbath, St. Paul says, Col. ii. 16 :—

“Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the *Sabbath days*.”

Our view, on this matter also, is in accordance with the teaching of the Catechism of the Council of Trent.

Q. 5.—“The ceremonies of the law having been removed at the death of Christ; the Sabbath also, as far as it was ceremonial, was removed.”

To prove this the Catechism refers to Col. ii. 16, and also to Gal. iv. 10.†

15.—ANSWER III. The example of the Apostles recorded in Scripture shows that the day of Christ's resurrection, the *FIRST* day of the week, called the “*LORD'S DAY*,” was to be observed. In John xx. 19, we are told that the disciples met together on the “*FIRST* day of the week,” being the day of our

* Cat. Con. Trent, part iii. chap. 4.

† Ibid., part ii., chap. 4.

Saviour's resurrection. In the same chapter, verse 26, we learn that they again met together "after eight days." That is on that day week. In Acts ii. 1, "and when the day of Pentecost was fully come they were all with one accord in one place." Again we find the disciples assembled together on the *first* day of the week. In Acts xx. 7, we read "And upon the *first* day of the week, when the disciples came together to break bread, Paul preached unto them," &c., undoubtedly implying that on that day Christians met together for religious worship.*

Again, in 1 Cor. xvi. 2, St. Paul gives directions concerning the "collection for the saints."

"Upon the *first* day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

This evidently implies that the Corinthian Christians were accustomed to meet on the *first* day of the week. In Rev. i. 10 St. John says, "I was in the Spirit on the *Lord's day*," which shows that there was then a particular day known as the *Lord's Day*.

Again we are supported in our statements by the Catechism of the Council of Trent.

Q. 7.—"The Apostles ordained that the *Lord's Day* be observed instead of the *Sabbath Day*."

"The Apostles, therefore resolved to consecrate the *first* day of the seven to divine worship, which they called "the *Lord's day*." For St. John in his Apocalypse makes mention of "the *Lord's day*" (Apoc. i. 10), and the Apostle orders collections to be made "on the *first* day of the week, 1 Cor. xvi. 2, which is, as St. Chrysostom interprets, the *Lord's day*, to give us to understand that even then the *Lord's day* was kept holy in the Church."

In Question 18 we are told the reason "*Why the Apostles consecrated to the Divine worship not the seventh day of the week, but the first.*"

* The following is the note in the R. C. Bible on this verse, chap. xx. ver. 7, and on the *first day of the week*. "Here St. Chrysostom with many other interpreters of the Scriptures explain, that the Christians, even at this time, must have changed the Sabbath into the first day of the week (the *Lord's day*), as all Christians now keep it. This change was undoubtedly made by authority of the Church; hence the exercise of the power, which Christ had given to her, for He is Lord of the Sabbath."

. . . "We also observe in the *sacred Scriptures* that this day was held sacred because on that day the creation of the world commenced, and the Holy Ghost was given to the Apostles." *

16.—EATING BLOOD.

Milner gives this as an instance in which Protestants abandon their own rule, that of Scripture alone, and follow the *Romish* rule of Scripture explained by tradition. He says :—

"Again, I ask where is there a precept in the whole Scripture more express than that against eating blood? God said to Noah, *Every moving thing that liveth shall be meat to you, but flesh with the life thereof, which is the blood thereof, shall you not eat.*—Gen. ix. 4. This prohibition was confirmed by Moses, Levit. xvii. 11, Deut. xii. 23, and strictly imposed by the Apostles upon the Gentiles who were converted to the faith, Acts xv. 20. Nevertheless, where is the religious Protestant who scruples to eat gravy with his meat or puddings made of blood? At the same time if he be asked *upon what authority* do you act in contradiction to the express words of both the Old and New Testament? he can find no other answer than that he has learned from the *tradition of the Church* that the prohibition was only temporary." †

17.—ANSWER. Many Protestants hold that the prohibition is still binding, and therefore abstain from the use of blood. Many others consider that the command was only of *temporary* obligation, they are not, however, influenced by the *traditions of the Church*, but by *Scripture alone*. They find the reasons assigned for the prohibition in the next verse, (21).

"For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day."

On every Sabbath day, the Law of Moses was read to the Jews, and in that Law the use of blood was strictly prohibited. This the people knew; and therefore such practices, as eating things strangled, and eating blood, on the part of the Gentile converts, would have been highly displeasing to the Jewish converts, and would have been a serious stumbling block in their way. But when the cause ceased to exist, the prohibition was no longer binding. The temple and its sacrifices passed

* Cat. Coun. Trent, part iii. chap. 4.

† End of Controversy, Letter xi. See also Keenan's Controv. Cat. p. 69-70. Speech of Rev. Mr. Lyons, EASKY DIS. p. 80.

away for ever. Christians ceased to associate with idolaters, who ate flesh which had been offered to idols. The whole circumstances of the case are changed. But if any doubt remained on the subject, it would have been set at rest by the *teaching of Scripture*. St. Paul says, Rom. xiv. 2-3 :—

“One believeth he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth; for God hath received him.”

And in verse 17 :—

“For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.”

Again, in 1 Cor. viii. 8 :—

“But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not, are we the worse.”

This liberty was not to be used if it became a stumbling block to others *that are weak*.

Ver. 9, “But take heed lest by any means *this liberty of yours* become a *stumbling block to them that are weak*.”

The following verse seems to be decisive :—

1 Cor. x. 24—“Whatsoever is sold in the shambles, that eat, asking no questions, for conscience sake.”

Thus, whether Protestants *eat*, or *abstain*, they are guided by *Holy Scripture alone*, and not by *Romish tradition*.*

* Bloomfield's note on “from things strangled and from blood,” is as follows :—“*τὰ κτηνῶν*, meaning flesh of animals killed by strangling, which was very prevalent among the ancients, both Greeks and Romans, and also Orientals. They used to enclose the carcase of the animal (so killed that the blood should remain in it), in an oven, or a deep and closely covered stewing vessel, and thus seethe it in its own vapour or steam. As to the *blood*, the heathens, when butchering an animal, carefully preserved this, and mixing it up with flour and unguents, formed various sorts of dishes. Now, as *both* the foregoing sorts of food were strictly prohibited by the Mosaic law, especially the latter (the Jews being enjoined to consider the blood as the seat and principle of life, and therefore not to eat of it, but offer it in sacrifice to God), there was ample reason to forbid them to the *Gentile Christians*, in order to avoid the giving offence to their Jewish brethren.”

18.—WASHING OF FEET.

On this subject Dr. Milner says :—

“ If an intelligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined, I make no doubt he would answer that it is *the washing of feet*. To convince you of this, be pleased to read the first seventeen verses of St. John xiii.”*

ANSWER.—Protestants do not consider that the example of Christ in washing the feet of the disciples was to be taken literally, “ but that they should behave towards each other with the same *spirit* as that characterized by this symbol of humility and condescension, having a mind weaned from pride, ambition, and vain-glory, and ever ready to show mutual forbearance, condescension, and kindness.”†

19.—Protestants have nothing to do with the “ traditions of the Church ” in coming to the conclusion that Christ’s example was not designed to be taken literally. But what can Romanists, who have abandoned the literal practice of washing feet, say for themselves? Milner says that Protestants follow in this case the rule of Scripture explained by tradition,” instead of the Bible only. If so, the rule of “ Scripture explained by tradition,” would justify a “ decision contrary to what appears to be the plain sense of Scripture,” and which “ decision ” Milner approves of, as being that which the Church of Rome has arrived at. The case, then, stands thus :—Protestants, on *Scripture* grounds *alone*, have not adopted a literal interpretation. Milner, and as he states, his Church also, have come to the same decision, from “ Scripture explained by tradition.” But, the conduct of the Popes of Rome shows, that “ Scripture explained by tradition,” has taught them very differently, and the Popes appear to have a good deal of Church tradition in their favour. I refer to the Pope’s “ feet washings ” on Maunday Thursday. On this day he “ washes the feet ” of thirteen priests, as is alleged, in conformity with the example of Christ. If the Pope’s view of the matter is right, then Milner, Keenan, and others, are wrong in supposing that “ Scripture explained by tradition ” supports their practice. I extract the following account

* End of Controversy, Letter xi. Also Keenan’s Controv. Cat. p. 69. Speech of Rev. Mr. Lyons, EASKY DIS., p. 80.

† Bloomfield, *in loc.*

of the "washing of feet" by the Pope, by Bishop England, and to the proofs which he gives from "tradition," in favour of the custom.

"**THE WASHING OF THE FEET.**—'The Cardinals having changed their vestments, and returned from the gallery, a few precede the Pope to the hall prepared for the ceremony of washing the feet. The holy father is carried in his chair in the same manner as he was taken to the gallery. (This manner is described at p. 72. 'The Pope is carried in his chair upon the platform borne by supporters, under a canopy supported by eight prelates referendaries, he wears his mitre, and two of his attendants carry the *flabelli*, or large fans of feathers.'")

"The custom of performing this ceremony is exceedingly ancient, and we can fix upon no period, since the days of the Apostles, for its introduction. It was as widely spread through the Church, as almost any other practice of which we are acquainted. . . . St. Paul in his first Epistle to Timothy enumerating the qualities required in a widow to be consecrated to the service of the Church, mentions v. 10, among others, "If she have washed the saints' feet." St. Augustine, as early as the beginning of the fifth age, in his Epistle to Januarius, tells us that the custom had been laid aside by several churches, because it had given rise to an error. This, however, was a partial and transient mistake, and the usage was resumed, especially on this anniversary day. The Fathers of the 17th Council of Toledo in the seventh century complain greatly of its neglect, and exact a penalty against such of the clergy as should omit it. Pope Zachary, about the year 742 having been consulted by St. Boniface, Bishop of Mayence, regarding the propriety of its performance in convents of females, answered that the nuns might certainly continue to perform this office for each other, as the admonition of Christ extended to women equally as it did to men." . . .

"In Rome the custom was at one period to have two washings, one immediately after Mass, when the feet of twelve Archdeacons were washed, and one after dinner, when thirteen poor persons were similarly attended; both were performed by the Pope. But for a long time it has been usual to have only one ablution, viz: that of thirteen priests." . . .

The priests whose feet are to be washed are seated on elevated benches, wearing white habits, and having on their heads high caps; hoods also come over their shoulders and round their necks. The stocking on the right foot of each is cut so as to be easily opened, and exhibit the bare foot. (Preliminary proceedings are described, and then,) The Holy Father rises and the cape being removed by the assistant deacon, a towel of fine cloth, trimmed with lace, is tied on him, and attended by his master of the ceremonies and deacons,

he proceeds to the washing." . . . "The pontiff kneels and rubs the foot with water, poured by an esquire into a silver-gilt basin, after drying which *the Holy Father kisses it*," &c., &c.*

The full account of this "mummery of superstition" extends over seven pages and a half.

20. *Objection.* Keenan, p. 46. Q. "*Is not the written word of God alone a sufficient rule of faith?*" A. "No, because it is susceptible of different senses, and the interpreter may give it a wrong sense."

Answer. First. The word of God *written* is no more susceptible of different senses than the word of God *spoken*. The mere writing a statement does not make it more equivocal than it was before. Therefore, if this objection lies against the Protestant rule, it equally militates against the Romish rule.

Second. If, because the interpreter may give the *written* word a wrong sense, it cannot be a sufficient rule; then it follows that as the interpreter may give the *unwritten* word a wrong sense, both *written* and *unwritten* word, or in other words, Scripture and tradition together, would be an insufficient rule.

There were parties in the Church of Rome embracing the most learned men of her communion, who for hundreds of years differed as to the sense of both the *written* and the *unwritten* word, concerning the "Immaculate Conception" of the Virgin Mary, and the "Infallibility of the Pope. On Keenan's principles of reasoning such differences prove the insufficiency of the Romish rule.

21. *Objection.* Keenan, page 47. "To be a certain rule of faith the Scriptures should inform us with the utmost certainty what are the true and uncorrupted copies of the true and original Scriptures."

Answer. On the same principle, to be a true and certain rule of faith, Scripture and tradition, *i.e.*, the word of God, *written* and *unwritten*, should inform us with the utmost certainty, what are the true *and uncorrupted words of Christ, and of the Apostles, not found in the Scriptures, and comprising the traditions.* If the objection be valid as against the Protestant rule, it is also fatal to the Romish rule.

* Explanation of the Ceremonies of the Holy Week in the Chapels of the Vatican, &c., &c., by the late Right Rev. John England, D.D., Bishop of Charleston, U.S.A. Rome, 1845.

22. *Objection.* The Bible does not tell us what are the canonical books, nor do they testify that they are the word of God, and authentic, &c.

Mumford says :—

“ If Scripture were our only rule of belief, it would tell us all things necessary to be believed. It does not tell us what books are the only true word of God, which is a point most necessary to be believed. It is not, therefore, our only rule of belief.”*

I adopt the answer given by Baxter above two hundred years ago, viz., 1. “ The Scripture does call itself the word of God, and signifies its own sufficiency; and several books have particular testimonies as being canonical. 2. Though secondarily so far as Scripture affirms its own divinity, it is to be believed; yet primarily, that this is God’s word, and that these are the books, and that they are not corrupted, and that they are all, &c., are points of knowledge antecedent in order of nature to Divine belief in them. There are two great foundations antecedent to the matter of Divine faith. The one is *God’s veracity* that *God cannot lie*; the other is *His revelations*, that *this is God’s word*; the first is the formal object of faith; the second is a necessary medium between the formal object and the subject; *sine quâ non*, without which there is no possibility of believing. The material object called the *Articles of Faith* presupposes both these, as points of knowledge, proved to us by their proper evidence. And that this is *all the word of God* is a mere consequence from the actual tradition of this much and no more.” . . .

“ That God is true, and the Sovereign Rector, is at first a point to be known by evidence; the one being the formal object of faith, and the other the formal object of obedience; and easily proved by natural light, before we come to Scripture. And that this is God’s revelation, or promulgation of His law, is a point also first to be proved by reason, not before we see the book or hear the word, but out of the book or doctrine itself (*propria luce*) together with the full historical evidence, and many other

* Question of Questions, by Joseph Mumford, Priest of the Soc. of Jesus, London, 1843, p. 44. See also Hereford Dis. Rev. J. Waterworth’s Speech, p. 114. Keenan’s Controv. Cat., p. 61. Milner’s End of Controversy, p. 114. Downside Dis. Browne’s Speech, p. 130.

reasons, which, in order of nature, lie before our obligation *fide divina* to believe. So that this is not primarily an article of faith, but somewhat higher, as being the necessary medium of our believing. And that there is no other law or faith, is not primarily a law or article of faith, but a truth proved by the non-revelation or promulgation of any other to the world. He who will prove us obliged to believe more, must prove the *valid* promulgation or revelation of more. And that these books are the same, and not corrupted, is not directly and primarily an article of faith, but an historical verity to be proved as aforesaid. And yet, secondarily, Scripture is a witness to all or most of these, and so they are *de fide*. . . .

"And thus it is manifest, that it is an unreasonable demand of the Papists to call for express Scripture, for these which are not articles of faith in a proper sense."*

Chillingworth says :—

"Now when Protestants affirm against Papists, that Scripture is a perfect rule of faith, their meaning is not, that by Scripture all things absolutely may be proved which are to be believed, for it can never be Scripture to a gainsayer that there is a God, or that the book called Scripture is the word of God ; for he that will deny these assertions when they are spoken, will believe them never a whit the more because you can show them written ; but their meaning is, that the Scripture, to them which pre-suppose it Divine, and a rule of faith, as Papists and Protestants do, contains all the material objects of faith, is a complete and total, and not only an imperfect and a partial rule."

Again, he says :—

"The end that God aims at is the belief of the Gospel, the covenant between God and man ; the Scripture He hath provided as a means for this end, and this also we are to believe, but not as the object of our faith, but as the instrument of it."†

* Key for Catholics, edited by Allport, 1839, pp. 363-365.

† Chillingworth, Religion of Protestants, pt. i., c. ii., vol. i., pp. 173 and 194. London, 1839.



CHAPTER III.

I. THE APOCRYPHA.

II. THE LOST BOOKS.

SYNOPSIS.

I. THE APOCRYPHA.

1. The Apocryphal books and portions of books specified.
2. The decree of the Council of Trent, Sess. iv.
3. The Apocryphal books rejected by Protestants, Art. vi. Ch. of Eng. and Westminster Conf. of Faith, chap. i. sec. 3.
4. Evidence against, external and internal evidence, those books not in the Hebrew Bible.
5. Not received by the Jews, Josephus, Du Pin, Bellarmine, &c. cited.
6. Neither Christ nor His Apostles charged the Jews with mutilating the Scriptures. They never referred to those books in the New Testament.
7. The Apocrypha not received by the Primitive Church; Du Pin, Cajetan, De Lyra cited.
8. Particular books referred to: Esther, by Du Pin, Lyra, and Cajetan.
9. Baruch, Tobit, and Judith, referred to by Du Pin.
10. Wisdom, Ecclesiasticus, and Maccabees.
11. Susanna and Bel, Bellarmine, &c.
12. Apocryphal books not received by most eminent Romanists for 1500 years.
13. Council of Carthage, A.D. 397, referred to by Milner, examined, Du Pin cited.
14. Whittaker's argument as to the Council of Carthage. Cajetan referred to in note.
15. This Council had no authority, being only a Provincial Council; Caranza and Bellarmine.
16. Genuineness of the 47th Canon disputed. Sir Humphrey Lynde quoted. Internal evidence against its genuineness.
17. Epistle of Innocent I. to Exuperius referred to. Proved by Comber to be a forgery.
18. Pope Gelasius and his Council referred to by Romanists. Comber proves that this also is a forgery.
19. Allegation that the Greek Bibles used in the Primitive Church contained the Apocrypha. Answered by Dr. Alexander.
20. Answered further.

21. Internal evidence. Tobit. The angel is represented as telling a lie Compare Ch. v. 16-18, with xii. 15. Absurd story, vi. 1-9, also xi. 9, about the dog wagging his tail; and the note thereon in the Douay Bible.
22. Judith, ch. v. 3. It is made to appear that Holofernes did not know who or what the Israelites were. Ch. ix. 2-3. Judith is represented as approving of the murder of the Shechemites. Ch. xvi. 28-30 opposed to history.
23. Maccabees. 2nd book, an abridgment of five books written by Jason of Cyrene. Author apologizes for faults, xv. 38-39. Contradictions, &c.; suicide commended, 2 Macc. xiv. 37-42.
24. Wisdom and Ecclesiasticus. Prologue of Ecclesiasticus cited.

II. THE LOST BOOKS.

25. According to the Romanists, many books of the Scriptures have been lost. Milner, Curoe, and Lyons cited, also Maguire in a note.
26. *Answer.* If the Jewish and Romish Churches were infallible, how did they lose these books? Books may be referred to in inspired books without being themselves inspired.
27. Du Pin cited to prove that no books have been lost from the Canon.
28. Alleged lost books from the New Test.; 1 Cor. v. 9, cited by Romanists. Du Pin's answer. Bp. Middleton.
29. Col. iv. 16, cited by Romanists. Answered by Du Pin. No Epistle to the Laodiceans.
30. Matt. ii. 23. "He shall be called a Nazarene." Answered. Whitby and Barnes referred to.
31. Matt. xxvii. 9. "Spoken by JEREMY the prophet." Answered.
32. The Romish difficulty as to Mark i. 2. A parallel case to Matt. xxvii. 9.

THE APOCRYPHA.

I.—It is objected by Romanists, that Protestants have not the whole Bible; that they have rejected several books belonging to the Old Testament.

Those books and portions of books are Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, 1 Maccabees, 2 Maccabees; also "the rest of the book of Esther," viz., from the 3rd verse of the tenth chapter of Esther to the end of the 16th chapter; and after the 12th chapter in Daniel, two chapters numbered 13 and 14 in the Roman Catholic Bible, containing the history of Susanna, of Bel and the dragon; also the song of the three children inserted between the 24th verse and the 91st verse of the 3rd chapter of Daniel. These are all included amongst the books which Rome pronounced to be canonical.

2.—The Council of Trent, Session iv., says in the *decree concerning the canonical Scriptures*:—

"And it (*i.e.*, 'the sacred and holy, oecumenical, and general synod of Trent,') "has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in any one's mind which are the books that are received by this Synod." (Here a

list of the books is given, including those books and portions which I have mentioned as being rejected by Protestants. The decree proceeds :) "But if anyone receive not as sacred and canonical the said books, entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate edition; and knowingly and wilfully contemn the traditions aforesaid; *let him be anathema.*" *

3.—Protestants exclude those books and portions of books from the Canon of Scripture.

The Church of England and the Church of Ireland speak with regard to them, and certain other apocryphal books which the Church of Rome also rejects, in the *sixth Article*, where, after enumerating the canonical books, the Article proceeds :—

"And the other books (as Hierom saith) the Church doth read for example of life, and instruction of manners, but yet it doth not apply them to establish any doctrine."

The Westminster Confession of Faith held by the Church of Scotland and the other Presbyterian Churches in these kingdoms, teaches thus :—

Chapter i., sec. iii.—"The books commonly called apocrypha, not being of Divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings."

All, therefore, who agree with the authorized teaching of the Protestant Churches, in rejecting the apocryphal books, are under the curse of the Church of Rome.

By apocrypha, we mean those books whose authenticity as inspired books is not admitted. The word comes from *αποκρυπτω*, to conceal.

4.—The evidence against those books is both external and internal.

EXTERNAL EVIDENCE.

(1). Those books are not in the Hebrew Bible, they were written in Greek, a language not known to the Jews till after the canon of the Old Testament was closed.

5.—(2). They were not received into the Canon by the Jews. This is proved by the testimony of Josephus, and of the early Christian writers. Josephus says in his book

* Canons and Decrees of the Council of Trent, translated by the Rev. James Waterworth.

against Apion, chapter i. sec. 8, after referring to the Sacred Books of the Jews :—

“But as to the books which have been written since the time of Artaxerxes until our times, they are not considered worthy of the same credit as the former, because they do not contain accurate doctrine sanctioned by the prophets.”

Such is the decisive testimony of Josephus. Du Pin, the learned Roman Catholic, tells us that—

“Origen, St. Jerome, the author of the abridgment attributed to St. Athanasius, St. Epiphanius, and several other Christian writers, do testify that the Jews received but twenty-two books into the Canon of their sacred volume.”*

Du Pin cites from St. Jerome the following important statement :—

“Thus all the books of the Old Testament among the Jews just made up the number of twenty-two, five whereof were written by Moses, eight by the prophets, and nine are the Hagiographa. Some persons make them twenty-four in number, by separating *Ruth* and the *Lamentations* of the prophet *Jeremy*, and placing them amongst the Hagiographa. This prologue to the Bible, *continues he*, may serve as a preface to all those books, that we have translated out of the Hebrew, and we ought to understand that whatsoever book is not to be found in this number is apocryphal. From hence it follows that the book of *Wisdom*, commonly attributed to Solomon, the *Ecclesiasticus* of Jesus, the son of Sirach, *Judith*, *Tobit*, and the Pastor, don't belong to the Canon, no more than the two books of *Maccabees* do.”†

The preface to the books of *Maccabees* in the Douay Bible admits that those books were not received by the Jews.

Bellarmino admits that the apocryphal books were excluded from the Hebrew Canon.

“Concerning the books of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*: “All these books are at once rejected by the Hebrews, as St. Jerome testifies in his Helmut, preface.”‡

The Jewish Church was the Church of God. Romanists say she was infallible, (Keenan, 81). If, then, an infallible

* Eccl. History, vol. i., page 16, Dublin, 1723.

† Ibid., vol. i., pp. 16, 17.

‡ *De libris Tobie, Judith, Sapientie, Ecclesiastici, et Machabæorum*: “Hi libri simul omnes rejiciuntur ab Hebræis, ut B. Hieronymus testatur in prologo Galeato,” p. 15. Cited by Pope in Roman Misquotation, pp. 312, 313.

Church rejected those books, on what grounds can another infallible Church repudiate her decision, and that, too, with *an anathema*?

6.—(3). Neither Christ nor His Apostles charged the Jews with mutilating the Scriptures. Now, "to the Jews were committed the oracles of God." If they had omitted from the canon of Scripture so large a portion as that which comprises the "Apocrypha," can we suppose that our Lord, who so strongly condemned them for laying aside the commandment of God, and following the traditions of men, would not also have most emphatically condemned them for having proved unfaithful to their trust by rejecting the inspired written word of God?

(4). Neither Christ nor His Apostles referred to the apocryphal books in all their public teaching. In the New Testament there are nearly three hundred references, made by Christ and His Apostles, to the canonical books of the Old Testament, but *not one* to the apocryphal books. This is also the opinion of Du Pin. He says:—

"There are none quoted in the New Testament but those that were received into the Canon of the Jews, and the greatest part of these are frequently cited there." *Eccl. Hist.*, p. 17.*

* NOTE.—With respect to certain texts in the New Testament which some Romanists refer to as being taken from the Apocryphal books, Du Pin says in note (6) p. 21, of his *Preliminary Dissertation*: "Some persons say that the book of *Wisdom* is cited by St. Paul, Rom. xi. in these words, 'Who hath known the mind of the Lord? or, who hath been His Counsellor?' which they say are the very same in effect with those in *Wisdom*, chap. ix., 'For what man can know the counsel of God?' But this passage cited by the Apostle, is to be found word for word in Isaiah xi. 15, where the Greek terms are the same that are used by St. Paul." . . . "'Tis also pretended that the passage in his Epistle to the Hebrews, where it is said that Enoch was translated that he might not taste of death is taken out of that book. But it is in Genesis v. 25. It is likewise said that there are several allusions in the Gospel and the Epistles of the Apostles, to some places in *Ecclesiasticus*, the book of *Wisdom*, *Judith*, and *Tobit*. Every one abounds in his own sense, and can find out what resemblances and allusions he pleases; but, it is not necessary that two persons that have happened upon the same thought, should take it one from the other. St. Justin and the Ancients don't accuse the Jews for not acknowledging all the books of Holy Scripture for canonical."

7.—(5). The apocryphal books were not received by the Primitive Christian Church.

Du Pin says, "The ancient Christians have followed the Jewish Canon in the books of the Old Testament," p. 17.

I extract the following passage on this subject from this Roman Catholic authority:—

"The first catalogue we find of the books of Scripture amongst the Christians is that of Melito, Bishop of Sardis, set down by Eusebius, in the fourth book of his history, chapter 26. It is entirely conformable to that of the Jews, and contains but twenty-two books, in which number Esther is not reckoned," &c.

He then refers to Origen, who includes Esther in this number, and proceeds:—

"The Council of Laodicea, which was the first Synod that determined the number of the canonical books, St. Cyril of Jerusalem in his fourth Catechetical Lecture, St. Hilary in his Preface to the Psalms, the last Canon falsely ascribed to the Apostles, Amphilochius, cited by Balsamon, Anastasius Sinaita upon the Hexameron, lib. 7, St. John Damascene in his fourth book of Orthodox Faith, the author of the Abridgment of Scripture, and of the Festival Letter, attributed to St. Athanasius, the author of the Book of the Hierarchy, attributed to St. Dionysius, and the Nicephori, follow the catalogue of Melito. Gregory Nazianzen is of the same opinion. Leontius in his Book of Sects follows this catalogue. St. Epiphanius in his Eighth Heresy counts twenty-seven canonical books of the Old Testament; nevertheless he adds nothing to Origen's catalogue, but he separates the book of Ruth from that of Judges, and divides into two the book of Kings, the Chronicles, and the book of Ezra," p. 17.

As to Esther, he shows that some were for it and others against it; ultimately it was received.

Cardinal Cajetan, the opponent of Luther, says at the end of his Commentary:—

"And in this place we terminate the commentaries on the historical books of the Old Testament; for the rest, to wit, the books of Judith, of Tobit, and the Maccabees, are reckoned by St. Jerome *without* the canonical books, and are placed among the Apocryphal together with the book of Wisdom, and Ecclesiasticus, as is manifest in the Helmet preface." *

* "Et hoc in loco terminamus commentaria librorum historialium veteris Testamenti, nam reliqui (videlicet, Judith, Tobiae, et Maccabeorum libri) a divo Hieronymo extra canonicos libros sup-

Nicholas de Lyra, in the year 1330, in his preface to Tobit, says:—

“Since, with the assistance of God, I have written upon the Canonical Books of Sacred Scripture, commencing from the beginning of Genesis and proceeding to the end of the Apocalypse: depending upon the same aid, I intend to write upon others, which do not belong to the Canon, namely, the book of Wisdom, Ecclesiasticus, Judith, Tobit, and the books of Maccabees.” *

8.—I shall now refer to the particular books.

ESTHER. Du Pin remarks:—

“The last six chapters of this book are not to be found in the Hebrew. Origen is of opinion, that it was formerly extant in that language, and has been since lost. But it is very evident that they are taken out of several places, and that they contain some pieces that were probably collected by the Hellenist Jews. And for this reason Dionysius, Carthusianus, Nicholaus de Lyra, Hugo Cardinalis, and afterwards Sixtus Senensis, and several of the moderns, turn them out of the Canon of the Holy Books.”—p. 17.

On the additions to Esther, Lyra observes:—

“I do not intend to expound the remaining chapters which follow, as well because they are not in the Hebrew, nor belong to the Canonical Scriptures; but appear rather to have been fabricated by Josephus and other writers, and afterwards to have been inserted in the Vulgate.” †

Cardinal Cajetan says:—

“The book of Esther ends according to the Hebrew truth. Because, therefore, the six or seven chapters which follow are apocryphal, we shall not expound them.” ‡

putantur, et inter Apocrypha locantur, cum libro Sapientiæ et Ecclesiastico; ut patet in prologo galeato.”—Cited by Pope in Roman Misquotation, pp. 322, 323.

* Nic. Lyranus ann. 1330, Præf. in Tob. Postquam, auxiliante Deo, scripsi super libros S. Scrip. Canonicos, incipiendo a principio Gen. et procedendo usque ad finem Apoc. de ejusdem confusus auxilio super alios intendo scribere, qui non sunt de Canone, sc. liber Sap. Ecclesiasticus, Judith, Tobias, et libri Machab.—(BIBL. SACR. cum gloss. ord. et N. Lyr. post. tom. ii. p. 283‡. Venet. 1508. Cited in Pope's Roman Misquotation, pp. 318-319.)

† Ad addit Estheræ. Cætera quæ sequitur non intendo exponere, tum quia non sunt in Heb. nec de Scrip. Canonicis, &c. Cited by Pope, Roman Misquotation, p. 318-319.

‡ Terminatur liber Ester juxta Hebraicam veritatem. Ita quòd sex seu septem sequentia capitula sunt apocrypha; et propterea non exponemus illa.—Pope's Roman Misquotation, pp. 322, 323.

9.—As to BARUCH, Du Pin says that “St. Jerome expressly rejects it out of the Canon, in his preface to Jeremiah.” Others, he says, referred to it as a book of Scripture. He also says that it is contained in the catalogue of the Council of Laodicea; but it is very doubtful whether that Council included it; as in some copies of the Council *Baruch is omitted*. Caranza omits it in Cap. 59, where the list of books recognized by that Council as belonging to the Canon of the Old Testament, is in accordance with that which Protestants receive. *

TOBIT. Du Pin says:—

“The book of Tobit is rejected in all the ancient catalogues of the books of the Bible, and not received into the number of the canonical books. . . . Ruffinus, in his Exposition of the Creed, expressly rejects it as an apocryphal book.” (Eccl. Hist. p. 19.)

JUDITH. Du Pin says:—

“The book of Judith is not only rejected in all the ancient catalogues of the canonical books, but is also scarcely mentioned by the ancients.”

10.—WISDOM AND ECCLESIASTICUS. Du Pin says:—

“The books of Wisdom and Ecclesiasticus in the ancient catalogues are placed in the number of those books that are very profitable but not canonical. . . . Origen, St. Jerome, and Hilary ranked them among the apocryphal books. . . . Philastrius and Ruffinus reject them. . . . Theodoret is of the same opinion.”

THE TWO BOOKS OF MACCABEES. Du Pin says:—

“The two books of Maccabees are not entered into the canon of the books of the Holy Scripture.” &c.—p. 18.

11.—SUSANNA AND BEL. Du Pin says:—

“I shall not speak of the histories of Susanna and Bel, that are in Daniel, and have been rejected as false, or as apocryphal by several of the ancients, since I have already discoursed largely about them.”

Bellarmino says, in the ninth chapter of his first book, *De Verbo Dei*:—

“*Touching certain chapters of Daniel.* The Jews agreeably to Jerome, in his preface to Daniel, make no account of the *song of the three children*, which is the 3rd chapter of Daniel, neither of

* Caranza, Summa Conciliorum, Lovanii, 1681, p. 81.

the story of Susanna, which is the 13th chapter; nor of the story of the Dragon which Daniel slew, which is the 14th chapter."*

De Lyra says, on the Story of Susanna, Bel, and the Dragon :—

"This history ought to be placed among the books of the Bible, *not Canonical*, after the book of Baruch." †

12.—Whilst I admit that there are slight discrepancies between the various catalogues of the Sacred books, and in the opinions of the writers of the Primitive Church, it is evident that the overwhelming weight of testimony is against the Apocryphal books. I conclude, therefore, that those books were not received by the Primitive Church, nor by many of the most eminent members of the Romish church, down to the sixteenth century. It will be observed that I have supported the Protestant protest against the Apocrypha by the clearest possible evidence from Roman Catholics themselves.

13.—The earliest Council to which Rome refers is that of Carthage, about 397. Milner says :—

"It was not until the end of the fourth century, that the genuine Canon of Holy Scripture was fixed; and then it was fixed by the *tradition and authority of the Church*, declared in the Third Council of Carthage, and a Decretal of Pope Innocent I." ‡

It is alleged that in this Council, the books of Judith, Tobit, Wisdom, Ecclesiasticus, and the two books of Maccabees, were reckoned amongst the Canonical books. Du Pin says; "There is at the end of this Canon, a postil that is very remarkable, *let the Church that is beyond the sea be consulted (to confirm, or) before this Canon is confirmed.* De confirmando isto canone Ecclesia transmarina consulatur," p. 17. He further observes :—

* *De quibusdam capitibus Danielis.* Judæi, teste B. Hieronymo præfatione in Daniele, nihili faciunt Hymnum trium puerorum, qui habetur, cap. 3, Danielis, necnon Susannæ historiam, quæ habetur, cap. 13," p. 14. Cited by Pope in Roman Misquotation, p. 312.

† IN HIST. SUSANNÆ, BELIS ET DRAG.. Hæc hist. inter libros Bibliæ non Canonicos, situari debet post librum Baruch.—Tom. iv. p. 328. Pope's Roman Misquotation, pp. 318-319.

‡ End of Controversy, Letter ix. p. 114.

"This catalogue of Canonical books is confirmed by the authority of Pope Innocent I. in an epistle to Exuperius, and by that of a Roman Council, held under Gelasius, A.D. 494."

He elsewhere says that there is but one of the books of Maccabees approved by the Roman Council under Gelasius, and then adds the following important statement :—

"It is a very surprising thing, that after all these authorities, St. Gregory the Great should thus speak of them in the nineteenth book of his *Morals*. *We don't without reason*, says he, *produce testimonies drawn out of those books that are not Canonical, since they have been published for the edification of the Church*. We ought to make the same reflection upon all the rest of the Greek and Latin ecclesiastical writers, whom we have cited, and who since the decisions of the Councils of Carthage, and Rome, and the declaration of Innocent I. reckon but twenty-two or twenty-four Canonical books of the Old Testament. Which makes it evident that these definitions have not been followed by all authors, and all Churches, till at last it was entirely determined by the Council of Trent."

On the supposition that the definitions of Popes Innocent I. and Gelasius are *genuine*, it is evident that papal infallibility was unknown in those days.

14.—Whitaker argues, that the Council of Carthage, Innocent, Gelasius, and St. Augustine used the word Canonical in a different sense from St. Jerome, and many other fathers who reject the Apocryphal books. He denies that the former intended to place these books on the same level with the inspired books; and he affirms that they were called Canonical, because, although they had not the same perfect and certain authority as the rest, they were wont to be read in the Church for the edification of the people. And he maintains, that had such distinction not been made, then, "those who lived in the Church after the passing of that sentence and law would by no means have dissented from it, or determined otherwise. But they did dissent, and in great numbers, and amongst them some of those whom the Church of Rome acknowledges as her children. Therefore there was not such judgment of the Church publicly received." *

Whitaker supports his view by quoting from Cajetan's commentary, to show that Cajetan held that the word Canonical as applied by the Council of Carthage, Augus-

* Whitaker's Disputation on Scripture. P. S. Ed. pp. 40-49.

tine, &c., to the Apocryphal books, was different from the sense in which St. Jerome used the word when denying the canonicity of those books. I refer in a note to the passage from Cajetan, but give it as it is translated by Rev. R. T. P. Pope.*

15.—Again, on the supposition that the third Council of Carthage did unequivocally pronounce that the Apocryphal books are Canonical; what authority had it to do so? It was a merely Provincial Council composed of a few Bishops, whose decrees were of no binding obligation on the Church at large, on any matter, much less one of such importance as the Canon of Scripture.

But Romanists reject the authority of this Council when it suits their purpose. In the 26th Canon, it is decreed, "that the Bishop of the chief see shall not be called high priest, or chief of the priests, or by any such title." The Canon is thus given by Caranza:—

* Cajetan, after stating that the books of Judith, Tobit, Maccabees, Wisdom, and Ecclesiasticus, were reckoned by St. Jerome, *without the Canonical books*, proceeds, "and be not discomposed as if by a fresh discovery, if, at any time, you shall find these books accounted among the Canonical, either in the sacred Councils, or in the holy Doctors. For the words as well of Councils as of Doctors, are to be brought back to the standard of Jerome, and agreeably to his opinion addressed to the Bishops Chromatius and Heliodorus, these books (and if there be others like them in the Canon of the Bible,) are not Canonical, that is, *are not of authority to establish articles of faith*. They can, however, be designated Canonical (that is regular), for the edification of the faithful; as for that purpose, they are received and authenticated in the Canon of the Bible. For with this distinction, you will be able to understand the language of Augustine in his second book of Christian Doctrine, passages in the Council of Florence under Eugenius the fourth, and in the Provincial Councils of Carthage and Laodicea, and the words of the Pontiffs, Innocent and Gelasius. CARDINAL CAJETAN: 'To the praise and glory of Almighty God: Rome, in the year of salvation, 1532: and in the 64th year of my age, and 19th day of July, Amen.'"

The reader will bear in mind that these were the sentiments of a Roman Cardinal, publicly put forth, *fifteen years after the Reformation was begun by Luther, and within less than fourteen years of the day on which the Council of Trent passed her cursing decree "concerning the Canonical Scriptures."*

Cap. 26. *Quomodo Episcopus primæ sedis debeat appellari.* Ut primæ sedis Episcopus non appelletur Princeps Sacerdotum, aut summus Sacerdos, aut aliquid hujusmodi, sed tantum primæ sedis Episcopus." *

Bellarmino, on this, says that :—

"This *Provincial Council* ought not to bind the Bishop of Rome, nor the Bishops of the other Provinces." †

16.—Again, a strong and well-founded doubt exists as to the *genuineness* of this 47th Canon. It includes in the list "*Five books of Solomon.*" *Salomonis libri quinque.* (Caranza, p. 95.) This is intended to include Wisdom and Ecclesiasticus. But, in the preface to the book of Wisdom in the Douay Bible, it is stated that "*it is uncertain who was the writer,*" and in the preface to Ecclesiasticus in the Douay Bible, we are told that "*the author was Jesus, the son of Sirach of Jerusalem, who flourished about two hundred years before Christ, i.e., about eight hundred years after Solomon's death.*"

Sir Humphrey Lynde, in writing on this point, has the following forcible remarks :—

"And to this Council, say the Romanists, St. Augustine subscribed. This testimony, I confess, is extant in the 47th canon of this Council; but give me leave to tell you, the Church of Rome doth not generally avow that canon of the Council. It is the confession of Cardinal Baronius; *Haud omnes*, &c. Not all the Canons of this Council are established, but they are allowed in divers other Councils of Carthage, as, namely, that Canon wherein the number of sacred books were defined. And Binius, the publisher of the Councils, makes the like acknowledgment, that 'the fifty Canons which were intituled to that Council, were not all confirmed by it, but by other Councils of Carthage, as, namely, the 47th Canon.' And that which argues suspicion of a forged Canon, the books of Maccabees, which are inserted in the Latin copy of that Council, are not to be found in all or any of the ancient Greek copies or manuscripts." ‡

The Canon refers to Pope Bonifacius. Now, Reeve, in his *General History of the Christian Church*, p. 547, gives

* *Summa Conciliorum*, p. 94.

† *Bel. de Rom. Pont. lib. III. c. 31, sec. viii. p. 387.* (tom. I. edit. Prag. 1721) cited by Sir Humphrey Lynde, *Via Tuta*, and *Via Devia*. Supp. to Gibson's *Preservative against Popery*, vol. iv. p. 117. See also Milner *Refuted* by Collette, pp. 80-82.

‡ *Via Tuta* and *Via Devia*, p. 166.

418 as the date of the commencement of Bonifacius's pontificate, that is, about twenty years after the making of this supposed Canon by the 3rd Council of Carthage. It is therefore, I think, evident that this Canon is a forgery.

Romanists assert that the Council of Trullo confirmed the Canons of the 3rd Council of Carthage. But this Council received also the Canons of Laodicea* which rejected the Apocrypha. There is no doubt as to the genuineness of the Canons of Laodicea. Can we, then, suppose that this Council of 211 bishops stultified themselves by confirming two contradictory Canons?

17.—As to the Epistle of Innocent I., I answer in the words of Dean Comber, in his *Roman Forgeries*, who says: "Before I leave this epistle I must observe that the last section about the Canon of Scripture, wherein all the Apocryphal books are reckoned up as part of the Canon, is a gross forgery, added to it three hundred years after Innocent's death; for Cresconius never saw this part of the epistle, nor doth he mention it under this head, though he cite the other parts of it; so that if the whole epistle be not forged, yet this latter part of it is certainly spurious, and added to by a later hand, as is at large demonstrated by Bp. Cosens, in his *History of the Canon of Scripture*."†

18.—Pope Gelasius is also referred to by Romanists to prove that in a Council of 70 bishops he received the Apocryphal books. Milner cites him in a foot-note, to prove that the "two first books of Maccabees" are an integral part of the Old Testament.‡

Dean Comber answers: "But the whole seems a mere forgery; for, first, the publishers are not agreed upon what Pope to father it; divers manuscripts in *Labbé* ascribe it to Hormisdas, who sat twenty years after this. Another very old book calls it *A Declaration of Holy Scripture, with Gelasius his Annotations*. The decree in *Gratian* and in *Justellus*, wants all the books of the Old and New Testament. . . . So that the beginning and

* "Ab iis etiam qui in Laodicea." Can. II.—Caranza, *Summa Conciliorum*, p. 283.

† The Church History cleared from Roman Forgeries, &c., by Dean Comber, London, 1695, p. 9.

‡ End of Controversy, Letter xlii., p. 411.

end, that is, four parts in six, are forged by their own confession. . . . But after all their correcting, or rather, corrupting it, the copies do not agree. Some want the book of Judith, and the 2nd of Maccabees. Some have only one book of Kings, and one of Chronicles. Some reckon but two books of Solomon, some three, and others five."*

NOTE.—Comber refers for his authorities as to Innocent I.'s Epistle; Ep. 3. *Innoc.* § 7. *Bin.* p. 613. *Labbé*, col. 1256. And as to Gelasius and his Council, to Concil. 1 Rom. *Bin.* p. 500. *Lab.* col. 1260. *Lab.* *ibid.*, and in *Hormisd.* col. 1557, and *Lab.* Marg. col. 1260. *Gratian.* Decret. par. 1. dist. 15, c. 3, p. 20, &c. Et *Lab.* col. 1261. *Cosens'* History of the Canon, p. 123.

19.—As to the allegation that the Greek Bibles used in the Primitive Church contained the Apocryphal books, I answer in the words of Dr. Alexander, "This argument proves too much, for the third book of Esdras and the Prayer of Manasses were contained in these volumes, but these are rejected by the Romanists. The truth, however, is, that these books were not originally connected with the Septuagint; they were probably introduced into some of the later Greek versions, which were made by heretics. These versions, particularly that of *Theodotion*, came to be used promiscuously with that of the LXX; and to this day the common copies contain the version of the book of Daniel by *Theodotion*, instead of that by the LXX."†

20.—In addition to the above, I answer further. The Apocryphal books could not have formed a part of the Septuagint, as that version was made before those books were written. 2. The Jews never received those books, and as Du Pin says "*it is not credible that the Jews would translate those as sacred books which they rejected as Apocryphal.*" He also says: "As to the books that are not in the Jewish Canon, and which we receive, there are some of them that are wrote in Greek by the authors themselves, as the book of Wisdom, and the books of the Maccabees. *It would be absurd to say that the LXX have translated them.*"‡

* Roman Forgeries, &c., pp. 181, 182.

† The Canon of the Old and New Testaments ascertained, p. 69. Edinburgh, 1855.

‡ History of the Canon, &c., of the Old and New Testaments, vol. I. p. 178. London, 1699.

INTERNAL EVIDENCE.

21.—The internal evidence supplied by the books themselves overthrows all claim to inspiration and Divine authority.

TOBIT. The angel is represented as telling a lie.

Chap. v. 16-18—" And Tobias said unto him : I pray thee tell me of what family, or of what tribe art thou ? And Raphael, the angel, answered : Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son ? But lest I should make thee uneasy, *I am Azarias, the son of the great Ananias.*"

Compare this with chap. xii. 15 :—

" For *I am the angel Raphael*, one of the seven who stand before the Lord."

In chap. vi. 1-9, we have the following incredible and absurd story :—

" And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris. And he went out to wash his feet, and behold a monstrous fish came up to devour him, and Tobias being afraid of him, cried out with a loud voice, saying, Sir, he cometh upon me. And the angel said to him, Take him by the gill and draw him to thee, and when he had done so, he drew him out upon the land, and he began to pant before his feet. Then the angel said to him, Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee, for these are necessary for thee for useful medicines. And when he had done so, he roasted the flesh thereof, and they took it with them in the way ; the rest they salted, as much as might serve them till they came to Rages, a city of the Medes. Then Tobias asked the angel, and said to him, I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish ? And the angel answering said to him : *If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man, or from woman, so that they come no more to them.* And the gall is good for anointing the eyes, in which there is a white speck and they shall be cured."

This ridiculous story goes on to relate how that Tobias was to marry a woman who had already had seven husbands, all of whom had been killed by a devil. But the angel gave him instructions how he was to overcome the devil. When he would marry her, he was to remain continent for three days, "*And on that night, lay the liver of the fish on the fire, and the devil shall be driven away.*"

Is not this more like a tale of Eastern magic than the production of inspiration ?

In chapter viii. 3, we have more of the fish story. When the wedding took place the liver was burned, and "*then the angel Raphael took the devil and bound him in the desert of Upper Egypt.*"

In chapter xi. 9, we have the following incident :—

"Then the dog which had been with them in the way ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail."

The following is the note which is given on this circumstance, in the Douay Bible :—

"*The dog, &c.* This may seem a very minute circumstance to be recorded in sacred history ; but as we learn from our Saviour, St. Matt. v. 18, there are *iotas* and *tittles* in the word of God ; that is to say, things which appear minute, but which have indeed a deep and mysterious meaning in them."

What a pity it is that the infallible church has not unfolded the deep mystery involved in the dog "wagging his tail!"

22.—JUDITH. In chapter v. 3, it is made to appear that Holofernes, the conquering general of the Assyrians, when about to attack the Israelites, did not know who or what they were.

"Tell me what is this people that besetteth the mountains, or what are their cities, and of what sort and how great, &c."

In the 9th chapter, verses 2-3, Judith is represented as praying thus :—

"O Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers, assist, I beseech thee, O Lord God, me a widow."

The slaughter of the Shechemites by Simeon and Levi, are here spoken of *with approval*, whereas in Genesis xlix. 5-7, it is spoken of by the patriarch Jacob, when delivering his "prophetical blessings" to his children in the strongest terms of condemnation."

"Simeon and Levi, brethren ; vessels of iniquity, waging war."
 "Cursed be their fury, because it was stubborn, and their wrath because it was cruel."

In chapter xvi. 28-30, we are told that Judith

"abode in her husband's house a hundred and five years," and that "all the time of her life there was none that troubled Israel, nor many years after her death." As Dr. Alexander says, "It is impossible to reconcile what is said in the close of the book, with any sound principles of chronology." At what period of the Jewish history did the Jews enjoy this long and uninterrupted peace?

23.—MACCABEES. The author of the second book tells us that this book is but *an abridgement of five books, written by Jason of Cyrene*. Is not this a direct disclaimer of inspiration? He says in the second chapter, from the 20th verse:—

"Now as concerning Judas Maccabeus and his brethren," &c. "*And all such things as have been comprised in five books by Jason of Cyrene, we have attempted to abridge in one book,*" &c.

And in the conclusion of the book the author apologizes for faults. He says, chapter xv. 38, 39:—

"So these things being done to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration, *which, if I have done well, and as it becometh the history, it is what I desired; but if not so perfectly it must be pardoned me.*"

Does such language as this look like what would proceed from an inspired writer? Would an inspired writer make any excuse about the imperfections of his work? Would he say, "*If I have done well?*" "It is what I desired, *but if not so perfectly it must be pardoned me?*"

There is a contradiction between the *first* and the *second* books. In the first book it is said that Judas died in the 152nd year; and in the second book, he is represented as being alive in the 188th year. Compare 1 Mac. ix. 3, with 2 Mac. i. 10. I am aware that there is a different reading, but I follow the Douay Bible in this matter.

Again there are contradictory accounts of the death of Antiochus Epiphanes. In the first book, it is stated that he died at Elemais in Persia, in the 149th year, 1 Mac. vi. 8, 16, 17. The second book says that after having been repulsed from Persepolis, he was seized with a dreadful distemper in his bowels, and died in the mountains, 2 Mac. iv. 5, 28. In the meantime he

had another death in the temple of Nanea, see 2 Mac. i. 13, 16.

There is a remarkable story in 2 Macc. i. 19-23 which has a considerable amount of incredibility attached to it.

In the last place we find that *suicide is actually commended*, 2 Macc. xiv. 37-42. We are here told about Razias, a man of "good report," whom Nicanor sent five hundred soldiers to take ; and

"As the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, *he struck himself with his sword*, CHOOSING TO DIE NOBLY, rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth."

Here is a plain and emphatic approval of suicide on the part of the writer. *Razias struck himself with his sword* ; and the writer says with respect to it "CHOOSING TO DIE NOBLY." In the estimation, then, of the author of this book, to *commit suicide* was to *die nobly*. These books thus amply testify to their want of Divine authorship.

In addition to the above I may mention a misstatement as to historical fact concerning the Romans, which is made in 1 Macc. viii. 16, where it is said that "they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy among them." Now, no such state of things ever existed among the Romans.

24.—WISDOM. The preface to this book in the Douay Bible says : "*It is written in the person of Solomon.*" I answer that if Solomon had written this book, it would have been in the Hebrew language, and would have been in the Canon of the Jews.

ECCLESIASTICUS. The prologue to this book is incompatible with the notion that it is inspired. The author says :—

"My grandfather, Jesus, after he had much given himself to a diligent reading of the law and the prophets, and other books that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom. . . . I entreat you, therefore, to come with benevolence, and to read with attention, *and to pardon us for those things* wherein we may seem, while we fall on the image of wisdom, to come short in the composition of words ; for the Hebrew words have not the same force in them when translated into another tongue. . . . For in

the eight and thirtieth year coming into Egypt, when Ptolemy Evergetus was king, and continuing there a long time, I found these books left, of no small nor contemptible learning. Therefore, I thought it good and necessary for me *to bestow some diligence and labour to interpret this book*; and with *much watching and study* in some space of time, I brought the book to an end," &c.

This candid and modest statement of the author shows that he had no thought of claiming inspiration for his book.

The internal evidence which I have now adduced is amply sufficient to disestablish the claim to inspiration made on behalf of the Apocryphal books. I omit, therefore, an examination of the remaining portions, against which the testimony borne by themselves, against themselves, is equally strong.

II.—THE LOST BOOKS OF SCRIPTURE.

25.—Romanists object, against the Protestant Rule of Faith, that *many books of Scripture have been lost*, that a part only of the Scriptures remain, and that therefore Protestants cannot have a *complete* rule of faith.

Keenan, p. 57, states the objection thus:—

Q. "What say you as to the books of Scripture which are lost, alluded to in Num. xxi. 14; 1 Kings iv. 32; Chron. ix. 29; 1 Cor. i. (*sic.*) 9; Matt. xxvii. 9; Matt. ii. 23?"

A. "If the Bible be the only rule, it is either the whole Bible, including the books that are lost, or it is that portion of the Bible which we still have; if the former, then the rule is incomplete; if the latter, then let Protestants give us one text, declaring what we have, to be *sufficient* as a rule, and clearly indicating the *non necessity* of what is lost." *

The Rev. D. Curoe puts the Romish argument in this form:—

"Either the whole word of God is necessary as a rule of faith and morals, or a part only will suffice. If the whole be necessary, the rule your people enjoy is not sufficient, as a part has been lost. If a part suffice, mention the scriptural passages which specify this sufficiency to be in that part of Scripture which is yet remaining."†

* Controv. Cat.

† Downpatrick discussion, p. 85. See also speech of Rev. Mr. Lyons at Easky Dis., p. 78.

I here set forth the Romish argument as stated in full, by the Rev. Thomas Maguire :—

“ Now again, either all the inspired books that have been written are necessary to form the rule of our faith, or only a part is necessary. If Mr. Pope shall assert that *all* are necessary, then the Scriptures are no rule of faith, since all the Scriptures are not to be found. But if Mr. Pope say that only a *part* is necessary, let him produce a text of Scripture to prove that. . . . But I defy Mr. Pope to *produce any such text*, therefore the Scripture cannot be the sole rule of faith. . . . I shall now show you that we have not all the Scriptures.”

In the book of Numbers, chap. xxi. 14, we read thus :—“ It is said in the book of the Wars of the Lord.” Where is that book ? Gone. In the 3rd book of Kings (which Protestants call the first) Chron. iv. 32, we read that “ Solomon spoke three thousand proverbs,” and “ his canticles were a thousand and five.” Where are these ? What a small portion of them we have now ! In the 2nd book of Chron. ix. 29, it is said, “ Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahija, and in the vision of Iddo ?” Where are all those books ? The first book of Chronicles concludes with these words, “ Name the acts of David the king, first and last, behold be they not written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer ?” All those prophecies are lost. In St. Paul’s Epistle to the Colossians he commands them to read in the church the Epistle o the Laodiceans. Where is that Epistle ? Lost.

In St. Paul’s first Epistle to the Corinthians v. 9, he says, “ I wrote to you an Epistle.” Where is the Epistle which St. Paul wrote to them before the Epistle which is now called *first* ? It is not in existence. So here we find two Epistles of St. Paul lost. St. Matthew (and here I may remark that the *original Hebrew Gospel* of St. Matthew is quite lost. I should like to know under such circumstances, how a Protestant can *FOUND HIS FAITH* upon the Gospel of St. Matthew, which is lost *unless it be upon the authority of an infallible translator*). St. Matthew, I say, xxvii. 9, cites words as spoken by the prophet Jeremy, which are not to be found in any part of Jeremy now extant. Wherefore, part of Jeremy the prophet is lost, as Cotzein in this place, proves out of 2 Chron. xxxv. 20. St. Matthew also, ii. 23, says, “ It was spoken by the Prophets, he shall be called a Nazarene.” The books of the Prophets who spoke thus have also perished, for we find Christ never called a Nazarene, in all the Prophets’ books at present extant. . . . Here we find twenty books of Scripture lost.*

* Discussion between Pope and Maguire, pp. 193-4

26.—*Answer.* 1. Keenan asserts that both the Jewish and Roman Churches were infallible, (pp. 77-81.) If so, how did they, as “Keepers of Holy Writ,” lose these books? Did they prove unfaithful to their trust?

2.—Can the Church of Rome herself tell what these books contained? If she cannot, she has not, on her own principle, a *sufficient* rule of faith. Her objection, then, against the Protestant rule would, if well-founded, be equally valid against her own rule.

3.—It does not follow that because books are referred to by an inspired writer, such books must, therefore, have been inspired. Yet the Romish objection is grounded on this assumption. St. Paul referred to the Greek poets. Who will say that they were inspired?

Acts xvii. 28 :—

“For in Him we live and move and have our being; as certain also of your own poets have said, *for we are also His offspring.*” *

Another example from St. Paul. 1 Cor. xv. 33 :—

“Be not deceived; *evil communications corrupt good manners.*” †

Again, St. Paul quotes from a heathen writer, Titus i. 22 :—

“One of themselves, even a prophet of their own, said, ‘The Cretans are always liars, evil beasts, slow bellies.’” ‡

On the principle assumed in the Romish argument, we would come to the absurd conclusion that Aratus, Cleanthus, Euripides, Menander, and Epimenides were all inspired writers.

4.—Where is there any extract from these books, as being inspired and canonical, cited by any ancient writer?

27. 5.—The learned Roman Catholic, Du Pin, a Doctor of the Sorbonne, and Regius Professor of Divinity in the University of Paris, has examined this objection fully, and proved that no inspired and Canonical book has

* *For we are also his offspring.* “This precise expression is found in Aratus (Phænom. v. 5), and in Cleanthus, in a hymn to Jupiter.”—Barnes’s Commentary.

† Menander, a Greek poet.—See Barnes; also Valpy’s Greek Test.

‡ The Greek poet Epimenides, who was a native of Crete.—See Barnes and Valpy on this text.

been lost. He says, with reference to the books cited in the Old Testament:—

“ ‘Tis usually asked whether these books cited in the Old Testament were canonical or no? This question, in my opinion, is asked to no purpose, since we have not the remainder of them at present, but, however, certain it is that they were not canonical in the same sense as we usually take the word; that is to say, *they were never received into the canon, either of the Jewish or Christian Church.* And nobody knows whether they ought to have been admitted there, in case they had been still preserved. Neither can we positively tell whether they were written by the inspiration of God, or were the mere works of man, *only the latter opinion seems to be more probable.* In the first place, because the greater part of them having been composed before Ezra, he had without question reckoned them in the Jewish Canon, if he had looked upon them to be divine books. Secondly, because we must otherwise be obliged to say that the Church has lost a great part of the book of God. Thirdly, because the Apostles never cited any other books than what we now have as books of Scripture. Fourthly, because the Fathers are all agreed that these books were Apocryphal, and place the book of Enoch, cited by St. Jude, in the same rank. This is the opinion of Origen, of St. Jerome, St. Austin, and indeed of all the Fathers, except Tertullian. For although Theodoret, and some other Greek Fathers, gave the title of Prophets to the authors of these books that are cited in Scripture; yet it does not follow from thence, that they composed these ancient memoirs by inspiration of God. *It is not necessary that all the writings and discourses of a Prophet should be inspired by Heaven.* Upon this account, St. Austin has very judiciously observed, *cap. 38, c. 28, de Civit. Dei*, that although these books, cited in the Holy Scripture, were written by prophets that were inspired by the Holy Ghost, yet it is not necessary to say that they were divinely inspired. For, says he, these prophets, might one while write like particular men, with an historical fidelity, and another while like prophets, that followed the inspiration of heaven.”*

Such is the decisive judgment expressed by Du Pin with reference to the so-called “lost books” of the Old Testament.

28.—We now refer to the passages quoted from the New Testament.

* Du Pin's Hist. of Ecclesiastical Writers, Dublin edition, 1723, Fol. vol. 1, p. 19. See also Du Pin's History of the Canon, vol. 1, pp. 21-23. Alexander's Canon of the Old and New Testaments, pp. 72-79.

1 Cor. v. 9.—“I wrote unto you in an Epistle not to company with fornicators.”

Du Pin disposes of this point, in p. 34. He says:—

“Some have inferred that he wrote a 3rd Epistle to the Christians at Corinth, from a passage taken out of his first Epistle to the Corinthians, ch. v. 9, 10 and 11. viz. *I wrote unto you an Epistle, not to company with fornicators, &c.* But, (as St. Chrysostom observes) this Epistle is the very same that he then wrote, and the sense is, *I even now wrote unto you this letter, not to keep company with fornicators, I do not mean the fornicators of this world.*” *

29.—The next passage is Col. iv. 16:—

“And when this Epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that you likewise read the Epistle from Laodicea.”

Du Pin thus deals with the Romish notion that St. Paul wrote an *Epistle to the Laodiceans*. He says:—

“But this error is founded upon the ignorance of the *Greek* expression, for no mention is made in this place of any Epistle of St. Paul to the *Laodiceans*, but of one written *from Laodicea*.” †

* I extract the following passages from Bp. Middleton’s article on 1 Cor. v. 9, in his “*Doctrine of the Greek Article*.” New Ed. by Rose, pp. 324-6:—

“*Ἐν τῇ ἐπιστολῇ*” then, must be rendered “in the letter,” or “in my letter;” but the question is, What letter? the present, or a former one? . . . That *ἐν τῇ ἐπιστολῇ* may be said of the letter which St. Paul was writing is beyond dispute; thus Tertius, who was Paul’s amanuensis, speaks of the Epistle to the Romans xvi. 22, so also Coloss. iv. 16, 1 Thess. v. 27, 2 Thess. iii. 14. Lardner too, vol. vi. near the end, has produced two passages from the Epistles of Libanius which prove the same usage. It is therefore very obvious, so far as the Article is concerned, to understand *ἐν τῇ ἐπιστολῇ* of the present Epistle. . . . Hence the argument for a lost Epistle ought not to be founded on the ambiguity of the phrase *ἐν τῇ ἐπιστολῇ* which, everywhere considered *per se*, refers to a present Epistle.”

Bp. Middleton proceeds to show that *ὑποφω* is not necessarily to be understood in a *past* sense, but that it has frequently a *present* signification. He also adds, “Putting, then, all the circumstances together, even the internal evidence seems to be unfavourable to the hypothesis that a letter to the Corinthians had preceded that which St. Paul was now writing. As to the *external* evidence, it is entirely against the same supposition.”

† Du Pin’s *His. Eccl. Writers*, vol. i. p. 34.

The Romish objections, then, against the Protestant rule of faith, founded in the supposed "lost books," are thus triumphantly overthrown by one of the most learned writers of the Romish Church. He denies *in toto* that a single book has been lost from either Old or New Testament.

30.—Matt. ii. 23 :—

"Which was spoken by the prophets. He shall be called a Nazarene."

ANSWER.—I admit that those words are not found in any prophetic book, but it will be observed that St. Matthew does not refer to any individual prophet, either by name, or otherwise, as the word "prophets" is in the plural, and thus differs from such references as chap. i. 22, ii. 5, 15, where "prophet" is in the singular. It is evident, then, that "spoken by the prophets" does not mean any one particularly, but alludes to the general description given in the prophecies regarding our Saviour. Several of the prophets speak of Christ as of a person that was to be reputed vile and abject, despised and rejected of men. Isaiah (liii. 3) saith of Him: "He was despised, and we esteemed Him not." So, also, in the Psalms, He is spoken of in a similar manner. The phrase He "shall be called" means the same as He "shall be." The people of Nazareth were proverbially despised. John i. 46, and John vii. 52. To come from Nazareth, or to be a Nazarene, was the same as to be despised and contemptible—to be a root out of dry ground, having no form or comeliness.

St. Matthew's meaning, therefore, is that the general statements of the prophets were accomplished in His having dwelt at Nazareth, where He was sent by the angel, that He might there "have a name of infamy and contempt put upon him."*

If this refers to any "lost book," how is it that the so-called infallible Church of Rome can tell us nothing about it?

31.—Matt. xxvii. 9 :—

"Then was fulfilled that which was spoken by Jeremy the prophet."

ANSWER.—I. The external evidence puts it beyond a

* Whitby and Barnes in loc.

doubt that the Book of the Prophet Jeremiah has been preserved in its entirety; and no conclusion could be drawn from this text which would justify our setting aside that weighty testimony. 2. This is a difficulty as old as the days of Origen, and it is, perhaps, impossible to offer a solution in every way satisfactory. I think it is most likely that the word "Jeremiah" had been put in the margin by mistake for Zechariah, by some early transcriber, and that by some other one it was inserted in the text. This is the opinion of Bp. Pearce, Bloomfield, Henderson, Hoffmann, and others.*

The Romanist may say that a Protestant can have no certainty about the matter, because he has not the guidance of an infallible Church. I answer, the Romanist has not himself an infallible Church; and, even on the supposition that the Church of Rome is infallible, I ask, where has she given an infallible solution of this difficulty? Maguire's and Keenan's opinions are founded simply on their own private interpretation, which on their own principle, is utterly worthless.

32.—The Romanist has a similar difficulty in his own Bible. In St. Mark i. 2, "*As it is written in Isaias the prophet, Behold I send my angel before thy face,*" &c. In the Latin Vulgate it is, "*Sicut scriptum est in Isaia propheta.*" Now, there are no such words in Isaiah, and the marginal references in both the Vulgate and the Rhemish translation direct the reader to Mal. iii. 1. In the Greek it is *ὡς γράσσται εν τοις προφηταις*, "*as it is written in the prophets;*" the case, therefore, is thus. The passages in Matt. xxvii. 9, and Mark i. 2, have each a proper name inserted

* Bloomfield says: "That a *variety of reading* as to the text of the Evangelist has from ancient times existed, cannot be denied. St. Augustine testifies that in his time *some* manuscripts had not the *name* of *ισαμου*. In fact, it is omitted in MSS. 33 and 157, and perhaps in others, hitherto uncollated, or ill-collated. It is also absent from the Pesch. Syr. Version in the Polyglott, Pers. Vers., and in a Persic MS. in the possession of Dr. Henderson, dated 1057, in the Modern Greek Vers., in the Veron. and Vercell. MS. of the *Ital.* Version, as also in a Latin MS. of Lucas Brugensis." ¹

¹ Greek Test. *in loc.*

by mistake. The Romanist cannot surely look upon such a mistake in Matthew, as in any way affecting the integrity of the text; seeing *that an infallible Pope Clement VIII. made a similar mistake in his own infallible version of the Bible.* The only way of his avoiding this difficulty, is to make a greater one, by alleging that a portion of Isaiah is lost, which, indeed, would be as reasonable as to say that a portion of Jeremiah is lost. And then who lost them? An infallible Church? *

* See Fulke's Defence of Translations of the Bible. P.S. Edition, p. 43.



CHAPTER IV.

PRIVATE JUDGMENT.

SYNOPSIS.

1. Right of private judgment on the interpretation of Scripture, maintained by Protestants.
2. Right of private judgment given to us by God; and is inherent in our nature.
3. Rome claims the *sole* right to interpret Scripture. 2nd Art. of Creed of Pope Pius IV., decree of Council of Trent, sess. iv., and note on 2 Pet. i. 20, R. C. Bible cited.
4. 2 Pet. iii. 16, cited by Keenan to prove that the Bible cannot be our only rule of faith.
5. The Church of Rome is not the *sole* judge of the interpretation of Scripture. She has no interpretation. Rev. J. Waterworth.
6. Scripture as easily understood as the decrees of Councils, proved by the disputes between Soto and Vega, and between Catharinus and Bellarmine.
7. May we not exercise our private judgment on the infallible word of God, as well as upon the infallible interpretation of it? If Christ and His Apostles *spoke* sufficiently plain, would not the same words be sufficiently plain if *written*?
8. The Scriptures were designed for the people generally, and not for the clergy only. Scripture proofs, Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Gal. i. 2; Eph. i. 1; Phil. i. 1; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 1; Jas. i. 1; 1 Pet. i. 1; 2 Pet. i. 1; Jude i.; Rev. i. 4.
9. Scripture proofs for private judgment. Christ, Luke xii. 57; Paul, 1 Cor. x. 15; 2 Cor. xiii. 5; 1 Thess. v. 21; Peter, 1 Pet. iii. 15; John, 1 John iv. 1; Luke, Acts xvii. 11.
10. Romish objections. 1 Pet. i. 20. "No prophecy of Scripture is of any private interpretation." Answer: This does not speak against private judgment, nor of the Church of Rome being the infallible interpreter, &c.
11. 2 Pet. iii. 16. "Things hard to be understood." Answer: This is an argument from the abuse against the use. The things hard to be understood are in the subjects spoken of, and not the Epistles. There is no prohibition against the use of the Scriptures by the laity. Why it is that Romanists think Scripture hard to be understood.
12. It may be expected that in the Scriptures, as a revelation from God, there would be some things hard to be understood; but they are sufficiently plain for our guidance. Psal. xix. 7, cxix. 99, 105, 130. 2 Pet. i. 19; Rev. i. 3.

13. Obj. Reading the Bible leads to fanaticism, infidelity, rebellions, anarchy, persecutions, &c. Milner, M'Keon, Brown, and Hughes, cited.
14. Rev. S. Baring Gould's endorsement of Romish calumnies against the reading of the Bible.
15. This objection answered by Archdeacon Digby, at the discussion at Carrick-on-Shannon. 3182
16. Answered by retorting the charges against the reading of the Bible on the Romish Church.
17. Obj. The right of private judgment, the source of heresies. Answered from Bellarmine, and Du Pin, who show that it is the clergy and the learned who originate heresies, and not the unlearned.
18. Dr. Cahill's attack on the Protestant Bible.

1.—Protestants hold that it is the right and duty of each individual to "read, mark, learn, and inwardly digest" the Holy Scriptures. This involves the exercise of *private judgment* on the interpretation of Scripture, in order that the mind and will of God may be learnt therefrom.

2.—To exercise our private judgment is inherent in our nature. We must do it, and cannot divest ourselves of the right to do it. It is given us by God Himself, and none but He can take it from us. We exercise it in all the concerns of life; on the food and drink which we use for our sustenance; on the means which we use to protect us against the effects of excessive heat or cold; on the ways and means for preserving health; on our duties as citizens of the state; as members of the social community; on all our moral duties towards our neighbour; on our "fears of hell" and on our "hopes of heaven." And we would look upon the person as being a fool or a madman who would not do so, on the ground that he had no right to do it. If we had "a living speaking judge," everywhere available, to whom each person could apply for guidance, in all the affairs of life; one who would guide the sick to health, the poor to wealth, or at least to sufficiency; the merchant to successful trading; the farmer to fruitful crops; the mariner how to avoid approaching storms; in fine, to guide everybody against all and any of these mistaken judgments, by which loss or injury may be suffered, the need of the exercise of private judgment, in temporal concerns, would not be so much felt. Still, even then, there must be an exercise thereof, at the very outset, in coming to the conclusion as to who the judge is, and as to his infallibility as a director; and also, whether or not each matter is of

sufficient importance to call for the decision of the judge; so that, were private judgment to be taken away altogether, we never could find out how we could do without it, and, consequently, would be brought to a "dead stand still," and the whole human machinery would cease to go on.

Reasoning, then, from matters of less, to those of greater importance; from the comparatively trivial affairs of time, to the immensely important concerns of eternity, would we not naturally suppose that we should exercise our private judgment on the revelation God has given us, as "a lamp to our feet, and a light to our path," that by means thereof we may be made "wise unto salvation?" If God, who has given us the Holy Scriptures, and who holds us responsible for the use which we make of the knowledge conveyed thereby, tells us that we are not to exercise our private judgment on the meaning thereof, we will bow with submission to His will, knowing that how mysterious soever and incomprehensible such prohibition might appear to us, He that is all-wise, and can see the end from the beginning, and who created the impediment, would mercifully take this into account, in judging of the extent of our obligations and duties. We will not believe man's statement that God has taken away our right. We will not believe *Rome's* assertion that God has taken away OUR right and transferred it to HER.

3.—Rome claims to herself the sole right to interpret the Scriptures. The 2nd Article of the Creed of Pope Pius IV. says :—

"I do also admit the Holy Scriptures according to that sense, which our holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

This article is founded on the decree of the Council of Trent, "*Concerning the edition and use of the Sacred Books*," Sess. iv.

"Furthermore, in order to restrain petulant spirits, it decrees that no one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine, wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which Holy Mother Church—whose it is to judge of the true sense and interpretation of the Holy Scriptures—hath held and doth hold; or even contrary to

the unanimous consent of the Fathers, even though such interpretations were never (intended) to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established.*

The Church of Rome, in this article of her creed, and this decree of her General Council, has completely taken away the right of private judgment, on the sense of Scripture, claiming that it belongs to her to "judge of the true sense and interpretation" thereof.

The note in the R. C. Bible on 2 Pet. i. 20—"No prophecy of Scripture is made by private interpretation"—is as follows :—

"This shows plainly that the Scriptures are not to be expounded by anyone's private judgment, or private spirit, because every part of the holy Scriptures was written by men inspired by the Holy Ghost, and declared as such by the Church; therefore they are not to be interpreted but by the Spirit of God, which He hath left, and promised to remain with His Church, to guide her in all truth to the end of the world," &c.

This denies the right of private judgment on the interpretation of Scripture, on the ground that it is contrary to Scripture.

4.—2 Pet. iii. 16 is thus referred to by Keenan :—

Q. "*Is it not said (2nd Pet. iii. 16) that there are in Scripture 'things hard to be understood, which the unlearned and unstable wrest unto their own destruction ?'*"

A. "Yes; and how, then, can anyone believe that God should leave as our ONLY rule of faith a book which the unlearned and unstable, *who form the great mass of mankind*, so easily wrest to their own perdition?"

From these documents we infer—

1.—The Church is the only judge of the *sense* of Scripture.

2.—That no one is to dare to exercise his private judgment on the *true sense and interpretation* of Scripture.

3.—That *the Scriptures are hard to be understood*, and that the great mass of mankind easily wrest them to their own destruction.

5.—For a fuller discussion of Church interpretation, we refer to the chapter on "Infallibility," and here offer

* Canons and Decrees of the Council of Trent, Translated by the Rev. James Waterworth.

the following considerations as bearing directly on private judgment :—

1.—We deny that the Church of Rome is the only judge of Scripture. We deny that she has ever given any interpretation of Scripture. To take away our right of private judgment, on the ground that we must receive the interpretation of Scripture from “Holy Mother Church,” is absurd. “Mother Church” has NO “SENSE,” AND CANNOT GIVE AN INTERPRETATION.

The Rev. James Waterworth says :—

“Now, Mr. Venn asks me why the Catholic Church has not given an infallible interpretation of Scripture. *I reply that she could not do so.* She is only infallible in faith and morals.”*

6.—2. If there is such an interpretation, what guarantee have we that we could understand the interpretation of Scripture more easily than the Word of God itself? The decrees of the Council of Trent, on original sin, grace, and justification, were made subjects of dispute, with regard to their meaning. Soto, a Dominican, and Vega, a Franciscan, interpreted them *differently*, each maintaining that they were in favour of his own system. Soto wrote three books, and Vega fifteen books, published in 1548.†

Another instance of disagreement with regard to the meaning of Tridentine decrees is the case of Catharinus and Bellarmine. Catharinus wrote a book to show that the decree was in favour of his opinion about the doctrine of “Intention.” Bellarmine opposed him, and contended that he was wrong in his judgment on the matter. Bellarmine says, in his third book on justification :—

“I am not ignorant what is *Catharinus's opinion* with respect to Intention in the making of the Sacraments; but his opinion is proved to be *contrary to the definition of the Church*, as we have shown elsewhere.”‡

7.—3. If the interpretation be of equal authority with the word of God interpreted; then, if we may exercise our judgment on the *inspired interpretation*, may

* Hereford Discussion, p. 46.

† For an account of this controversy, see Father Paul's History of the Council of Trent. London, 1640, pp. 229, 230.

‡ Bell. de Justif., lib. 6, sect. 6..

we not also on the *inspired word interpreted*? If we may not,—1st. Where is the infallible authority which makes the *distinction*, and *prohibits us from doing so*? and 2nd, If we cannot understand the word of God without the interpretation, how can we be infallibly certain, that we would understand the interpretation itself?

4.—When Christ and His Apostles taught the people, was their teaching sufficiently plain to be understood by them? It was addressed to all alike, *learned*, and *unlearned*; if it was sufficiently plain when *spoken* to them, would it not have been equally plain if *written*? The advantage was clearly in favour of the *written* document, as, by means of it, every expression could be duly weighed and carefully considered.

5.—Did Christ and His Apostles *intend* that the people should exercise their private judgment on the words *spoken* to them? If not, how did they think they would *understand* them; and if the people could not understand them, how could they be justly held *accountable* for *rejecting their instruction*? Our Saviour says:—

John xii. 48. "He that rejecteth me and receiveth not my words, hath one that judgeth him, the *word* that I have *spoken* the same shall *judge* him in the last day."

But, if Christ and His Apostles did intend the *people to judge* of the words spoken, would they not intend the same people to have exercised their judgment on the same words when committed to writing in the Gospels and Epistles? and if *they* could do so, may not *we* also do so?

8.—*The Scriptures were designed for the people generally, and not for the clergy only.*

The passages already cited from Deuteronomy to establish the principle that the Written Word was to be the rule of faith to the Jews, sufficiently show that the Old Testament was written for the use and benefit of the whole people, and not for priests only.*

In the New Testament, St. Paul addresses his Epistles to Christians generally, instead of the clergy alone. Addressing the Romans, he says, Rom. i. 7, "*To all that be in Rome, beloved of God, called to be saints.*" To the Corinthians he says, 1 Cor. i. 2, "*Unto the Church of God*

* Deut. vi. 6-9, xi. 18-21, xxxi. 9-13.

which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints, *with all that in every place call upon the name of Jesus Christ* our Lord." Again, in his 2nd Epistle, 2 Cor. i. 1, "Unto the Church of God, which is at Corinth, *with all the saints, which are in all Achaia.*" Again, Gal. i. 2, "Unto the Churches of Galatia." To the Ephesians, thus, Eph. i. 1, "To the saints which are at Ephesus, and to the faithful in Christ Jesus." To the Philippians—here he addresses clergy and people alike—Phil. i. 1, "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The Colossians, Col. i. 2, "To the saints and faithful brethren in Christ which are at Colosse." 1 Thess. i. 1, "Unto the Church of the Thessalonians." Again, 2 Thess. i. 1, "Unto the Church of the Thessalonians." St. James addresses his Epistle, not to the clergy alone, but to, Jas. i. 1, "The twelve tribes which are scattered abroad." St. Peter, 1 Pet. i. 1, "To the strangers scattered throughout Pontus, &c."; and his 2nd Epistle, 2 Pet. i. 1, "To them that have obtained like precious faith with us." St. Jude directs his Epistle, Jude, verse 1, "To them that are sanctified by God the Father." St. John addresses the Revelation "to the seven churches which are in Asia," Rev. i. 4; and in verse 3 he says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

Such addresses on the part of the Apostles can only be accounted for on the ground that the Scriptures were to be *read by all*, and that *all* were to exercise their judgment on the *sense* thereof.

DIRECT SCRIPTURE PROOFS FOR PRIVATE JUDGMENT.

9.—The following texts prove that Christ and His Apostles, not only *approved of*, but actually *appealed* to the people to exercise their private judgment.

Christ says, Luke xii. 57, "Yea, and why even of yourselves judge ye not what is right?"

"Ye explore the face of the heavens, from which ye can predict the coming tempest, and regulate your temporal concerns accordingly; how much more just and right to observe the clearer signs of the Messiah's coming, and calling to faith, and a speedy repentance by his doctrine."*

* Valpy's Greek Test., Note Luke xii. 57.

St. Paul says, 1 Cor. x. 15, "I speak as to wise men ; *judge ye* what I say."

He is here speaking of the weighty matters of *idolatry*, and the sacrament of the *Lord's Supper*.

Again, 2 Cor. xiii. 5, "*Examine yourselves*, whether ye be in the faith ; *prove your own selves*."

They could not do this without an exercise of private judgment.

Again, St. Paul says, 1 Thess. v. 21, "*Prove all things* ; hold fast that which is good."

Prove all things : *παντα δοκιμάζετε*. Bloomfield says, "In *δοκιμάζετε* we have a metaphor taken either from the *assaying of metals*, or rather from the *trying of money* by ringing, or the touchstone."*

Robinson gives as the meaning of *δοκιμάζω* to *make trial of*, to *put to the proof*, to *examine* ; e.g., metals, &c., by fire ; and he refers to 1 Pet. i. 7, 1 Cor. iii. 13 (Lexicon, New Test). Bp. Kidder says : "The Greek word which we render *prove* signifies to examine the truth or goodness of a thing ; and to discern the difference between one thing and another. It signifies to try and examine, and sometimes (as the result of such trial) to approve."†

We are, as Christians, bound to "*prove all things*," but we cannot do so without the exercise of our private judgment on the Word of God ; and therefore we are bound to exercise our private judgment, and that in the most careful manner, even as if we were assaying metal by a trial by fire. We are bound to hold fast that which is good. We distinguish between the good and the bad by proving all things.

St. Peter says (1 Pet. iii. 15) :—

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

St. John says (1 John iv. 1) :—

"Beloved, believe not every spirit, but *try the spirits* (*δοκιμάζετε τὰ πνεύματα*), whether they are of God, because many false prophets are gone out into the world."

* Greek Test., with English Notes, Note on 1 Thess. v. 21.

† Bp. Kidder on "The Judgment of Private Discretion in Matters of Religion." Gibson's Preservative against Popery. Vol. v., A.D. 1848.

Here "every spirit" evidently means "every teacher who pretends to be inspired;" and the Apostle commands us not to trust implicitly to the claims which each one may set up for himself; but to *try the spirits*, and ascertain whether or not they have come from God, by bringing to the standard of God's truth their teaching and their practice. This implies not only the right of private judgment generally, but also the right and duty of exercising our private judgment on the claims of priests or prophets, who would attempt to take it away from us.

The Bereans exercised their private judgment on the inspired teaching of St. Paul, comparing it with the inspired writings of the Old Testament; and they are commended by St. Luke for doing so. Acts xvii. 11 :—

"These were *more noble* than those in Thessalonica, in that they received the Word with all readiness of mind, and *searched the Scriptures daily*, whether those things were so."

The Bereans exercised their judgment on the *sense* of both the *written* and the *unwritten* Word. They were not reprov'd; but, on the contrary, strongly commended. The result of their thus "searching the Scriptures" was that "many of them believed." Ver. 12.

The conclusions necessarily drawn from *reason*, in favour of the right of private judgment, are thus clearly established by the clearest and most irrefragable proofs from Holy Writ.

10.—ROMISH OBJECTIONS—

1. 1 Pet. i. 20. "Knowing this first, that no prophecy of Scripture is of any private interpretation."

ANSWER. 1.—There is not a word here prohibiting the *use* of private judgment in *interpreting* the Scriptures. If it did, it refers *only to prophecy*.

2.—There is not a word about the *Church* being the *infallible interpreter*.

3.—Even with regard to *prophecy*, St. Peter says, ver. 19, "Whereunto ye do well to take heed, as unto a light that shineth in a dark place."

4.—The Greek word translated "interpretation," *ἐκλύσις*, comes from the verb *εκλύω*, which signifies "to let loose upon," to solve, to disclose, &c. The meaning is that no prophecy comes from any disclosure of the will of God, by the prophets themselves; but that, as the

next verse states, "they spake as they were moved by the Holy Ghost."*

11.—2 Peter iii. 16, is also referred to:—

"As also in all his Epistles, speaking in them of these things, in which are some things *hard to be understood*, which they that are *unlearned* and *unstable* wrest, as they do also the other Scriptures, unto their own destruction."

ANSWER :

1.—The Romish argument is *from the abuse* against the *use*; and, therefore, it is illogical. It might as well be argued that because some persons are gluttons, therefore no one should eat; that, because some are drunkards, therefore no one should drink.

2.—It is in the *subjects* treated by St. Paul, and not in his *Epistles*, that the things are which are hard to be understood. The Greek relative agrees with these *things*, and not with *epistles*. *ἐν πάσαις ταῖς ἐπιστολαῖς*. In all his *Epistles*, speaking in them *περὶ τούτων*, concerning *these things*. 'Εν οἷς ἔστι, in which are, &c. Here it is seen that οἷς, being neuter, cannot refer to *ἐπιστολαῖς*, which is feminine, but must refer to *τούτων*. It cannot, therefore, refer to the obscurity of St. Paul's style, but to the difficulty of understanding the sublime truths spoken of in this chapter.

3.—We learn from this text that St. Paul's Epistles were in the hands of the laity, and there is no prohibition by St. Peter against their exercising their private judgment on their meanings. If it be said that there is no evidence to show that the laity had, and read the Scriptures, then I answer: In that case it must have been the clergy alone who were unlearned and unstable, and who wrested the Scriptures to their own "perdition."

4.—St. Peter does not say a word about the Pope, or Clergy, or Church, being the infallible interpreter. He does not tell Christians not to read the Bible, unless with "Notes and Comments." He charges them thus:—

"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (verses 17-18).

* See Robinson's Greek Lexicon of the New Test., ἐκκλησία.

The persons spoken of as the *unlearned and unstable* were not what we would mean by the terms *unlearned* or *uneducated*. The Greek word, *αμαθής*, unlearned, means here *unteachable* * “Unacquainted with the subjects there discussed.”† The word rendered unstable, *ἀστηρικτοί*, “not established,” spoken of those who have no firm persuasion of Divine truth.”‡

5.—If the Church of Rome is the only guide to the sense of Scripture, surely she has told her votaries what the things are which “are hard to be understood,” and enabled them to understand them. Where has she done so? NOWHERE.

It is easy to account for Romanists considering that the Scriptures are “hard to be understood.” They approach the reading of the Sacred Volume with minds previously imbued with sentiments quite contrary to the plainest teachings thereof. For instance: for the Romanist who has received the doctrinal definitions of the Council of Trent on *Justification*, to read St. Paul’s Epistles to the Romans and Galatians, expecting to find his Church’s views therein, these Epistles must appear to him to be very “hard to be understood.” Or, to the Romanist who reads the Epistle to the Hebrews to obtain proof for the Sacrifice of the Mass, this Epistle must be “very mysterious” indeed. Under such circumstances, the Romanist generally gives up the reading of the Bible altogether.

12.—The Protestant does not deny that there are difficulties or obscurities in the Bible. Seeing that it is a *revelation* from God, it may be reasonably expected that some things spoken therein may be hard to be understood; but the knowledge of such matters is not necessary to salvation; and everything necessary for a man to believe and do, in order that he may be saved, is laid down with such sufficient clearness as to enable anyone who seeks the guidance of the Holy Spirit, and who reads, that he may understand, to find in the Holy Scriptures the way to eternal life.

David says:—

Psalm xix. 7.—“The law of the Lord is perfect, converting

* Macknight on the Epistles.

† Bloomfield’s Greek Test.

‡ Robinson’s Greek Lexicon.

the soul; the testimony of the Lord is sure, *making wise the simple.*"

Again, in Psalm cxix. 99 :—

"I have more understanding than all my teachers; *for Thy testimonies are my meditation.*"

Again, verse 105 :—

"Thy word is a *lamp* unto my feet, and a *light* unto my path."

And in verse 130 :—

"The entrance of Thy word giveth light; it giveth understanding unto the simple."

David meditated on God's testimonies, and, therefore, had more understanding than all his teachers. God's word, he said, was a "lamp" to his feet, and a "light to his path." This was said of the Old Testament. How bright and clear, then, must be the New Testament, as a lamp and light to guide man on his way!

St. Peter says, 2 Pet. i. 19 :—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, *as unto a light that shineth in a dark place.*"

Now, prophecy is the most difficult part of Scripture, and yet St. Peter exhorts those to whom he wrote to attend to it, as "unto a light that shineth in a dark place." Even with regard to the book of "Revelation," St. John says, as before quoted, chap. i, v. 3 :—

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

Surely, when such encouragement is given by an inspired writer to read a confessedly difficult book of Scripture, no one need have any hesitation in exercising his right to read God's word "without note or comment."

13.—Another objection against private judgment and the indiscriminate reading of the Bible is, that they lead to fanaticism, infidelity, tumults, rebellions and anarchy, persecution and bloodshed, are dangerous to morality and truth, and open the floodgates to immorality and vice.

Here is a bill of indictment, which one might imagine had been copied from some of those brought against the Popes, by the General Councils of the fifteenth century. But let Romanists and Ritualists prefer their accusations in their own way.

Dr. Milner says :—

“Nor has the unbounded licence of explaining Scripture, each in his own way, which Protestants claim, been confined to mere errors and dissensions; it has also caused mutual *persecution and bloodshed*; it has produced *tumults, rebellions, and anarchy* beyond recounting.” *

The Rev. Dr. McKeon thus expresses himself :—

“But considering that the Scriptures of themselves, unless accompanied by such notes and explanations, lead directly to *every species of fanaticism and infidelity*, &c.†

The Rev. George J. Brown says :—

“There never yet was an instance where the people were allowed the indiscriminate use of the Scriptures, that *revolution and disorder* did not ensue. . . . Can it, I will ask, be the will of God that this book, the indiscriminate reading of which has caused such misfortunes to the earth; can it, I say, be His Divine will, that it should be sent forth without note or comment, and placed in the hands of the untutored peasantry of this country ?” ‡

The Rev. Mr. Hughes says :—

“I shall endeavour to prove that the indiscriminate perusal of the Holy Scriptures is contrary to the constitution of the Roman Catholic Church, and that it renders conversion to her bosom almost impossible; it *opens the floodgates of immorality and error*, and leaves man to himself, at last to die in *infidelity*.” And further on he says: “it opens the floodgates to *immorality and vice*.”

14.—I now refer to a leading Ritualist, the Rev. S. Baring Gould. He writes :—

“The Church we hold is the interpreter of Holy Writ. *Without a judge men are sure to interpret it awrong.*”

He then gives, what may be considered as a digest of Milner's notes, on the subject, referring to Munster, John of Leyden, “Praise God Barebones,” and their exercise of private judgment, with its dreadful results, and concludes thus :—

“The recollection of these events should suffice to prove the mistake of supposing that the sacred Scriptures, *without note or comment*, in the hands of all, are a sufficient guide to truth ; the

* End of Controversy, Letter viii.

† Discussion at Carrick-on-Shannon, p. 7.

‡ Ibid., p. 19.

Bible thus used is not useless only, but *dangerous to morality and truth.*"*

These are all professed friends of the Bible. Rome loves the Bible so well, that rather than it should be used by the vulgar herd, she would roll it up in a napkin and bury it.

ANSWER TO THE OBJECTION.

15.—I adopt in this answer the following admirable reply in the speech delivered by Archdeacon Digby. "No objection against the circulation of the sacred Scriptures, arising out of their abuse, can be considered as admissible or legitimate argument; for it is a rule in reasoning, that what proves too much proves nothing at all. They must first prove whether the thing in itself be right or wrong. If the Scriptures ought to be circulated, we are irresponsible for their abuse. Were we to adopt a contrary principle, to what absurdities would it lead us? Knowledge may be abused; therefore, away with knowledge. Civil liberty may be abused; therefore, away with civil liberty, and let us all be slaves. And in a similar way, all the common blessings of Providence may be abused. To what monstrous conclusions the admission of such a principle would lead must therefore be evident to all. Before the reverend gentlemen would reject the Scriptures on this ground, they must show that the quantum of evil more than counterbalances the quantum of good. In such a world as this, where evil and good are so strangely blended together, we can never expect to have any positive good, unaccompanied by something of evil following it as its shadow; and in balancing one against the other, a wise man would throw both into the scale, and decide for that wherein the good preponderates over the evil."†

16.—2. Charges of fanaticism, immorality, persecution, &c., come with a bad grace from the priests of the Church of Rome. I ask, were the Flagellants Bible readers?‡ Are the monks and nuns, who scourge themselves with cats-o'-nine-tails, in monastic cells,

* The Golden Gate, pt. i. pp. 176, 177.

† Discussion at Carrick-on-Shannon, p. 22.

‡ *Flagellants*.—See Edgar's *Variations of Popery*, 2nd Ed., pp. 12-16.

Bible readers?* Are the dupes who wear the holy scapular of the Virgin Mary, and who believe that if they die wearing it, they cannot be damned, Bible readers?† Are the climbers of holy stairs on bended knees?—the floor-kissing nuns?—the ulcer-licking saints?—and the insect-bitten ascetics of the Church of Rome, Bible readers?‡ Is it only Bible readers who are immoral? Were the nuns on whose account Boniface VIII. published the Bull "*Periculoso*," Bible readers?§ Were the priests on whose glaring vices the Council of Trent was obliged to take decisive action, Bible readers?||

Is it only Bible readers who persecute? Were the slaughterers of the Waldensians and Albigensians Bible readers? Were the Papal and priestly authors and maintainers of the "Holy Inquisition" Bible readers? Were the Popish soldiers of the Netherlands, and the perpetrators of the Massacre of St. Bartholomew, Bible readers? Well does it become the priests of Rome to talk of Bible reading, "without notes and comments," causing persecution—the priests, in whose own Douay Bible, as lately as 1816 and 1818, the "notes and comments" taught that "the blood of heretics is not called the blood of saints, no more than the blood of thieves, mankillers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."¶

Is it only Bible readers who cause "bloodshed, tumult, rebellion, and anarchy?" Were the God-denying revolu-

* *Whippings of Monks and Nuns*.—Liguori's True Spouse of Jesus Christ, p. 180.

† *Scapulars*.—Liguori's Glories of Mary, approved of by Wiseman and Manning, 2nd Ed., 1868, p. 517.

‡ *Holy Stairs*.—Mornings Among the Jesuits at Rome, by Rev. Hobart Seymour, p. 374-5. *Floor-kissing Nuns*.—The Saurin Trial, p. 46. *Ulcer-licking Saints*.—Foye's Romish Rites, p. 324. *Insect-bitten*.—Life of Benedict Joseph Labre. Coyne: Dublin. Cited by Rev. T. D. Gregg. Discussion between Gregg and Maguire, p. 422.

§ *Bull Periculoso*.—*Canones et Decreta Concilii Tridentini*, &c., Lipsiæ, 1857, p. 242.

|| *Concubine-keeping Priests*.—Con. Trent, Sess. xxv., on Ref. c. 14.

¶ Douay Bible, 1816, note on Rev. xvii. 6.

tionists of France Bible readers?—the men whose god was the guillotine, and whose goddess was the “Goddess of Reason,” who had been brought up from infancy in the Church of Rome, and deprived of all means of access to the Word of God? This dreadful example shows us what man is capable of, who has only known religion by *Rome’s teaching*, WITHOUT THE BIBLE.

17.—The right of private judgment, exercised on the Scriptures, is charged with being the source of *heresies*.*

To this I answer, 1.—On the authority of Cardinal Bellarmine :—

“Heresies originate with men of the upper rank rather than with the common people. Beyond a doubt, almost all authors of heresies have been either Bishops or Presbyters. Heresies are, therefore, certain factions of leading men, without whom there would be no revolts of the people in the Church.”†

2.—Similar is the testimony of Du Pin :—

“If there be any obscure and difficult places in it, it is not the simple ordinarily that abuse them, but the proud and conceited. For it is plain it is not the common sort of people who have been the authors of heresies by perverting the Word of God, but they have been generally Bishops, Priests, and men of great knowledge and abilities. So that experience is so far from showing us that reading the Scripture is dangerous to the simple and ignorant; that, on the contrary, it convinces us they are for the most part learned men whom it has led into error, and that the ignorant have commonly been instructed and edified by it.”‡

It is evident, therefore, that in the opinion of those two eminent and learned Romanists, heresies did not originate in the reading of the Bible by the unlearned and common people.

18.—*Romish abuse of the Protestant Bible.* As an instance of the manner in which *some* Romish priests

* Keenan’s Contro. Cat., p. 113-114.

† “Hæreses autem ab optimatibus potius quam a plebeiis hominibus excitantur. Certe Hæresiarchæ fere omnes aut Episcopi aut Presbyteri fuerunt. Itaque sunt hæreses quædam quasi optimatum factiones, sine quibus nullæ essent in ecclesia populorum seditiones.” Bellarm. Disput. tom. i., De Rom. Pont., lib. 1, c. 9.—*Ingolstadii*, 1588.

‡ History of the Canon, &c., of Old and New Testaments, vol. 1, p. 246. London, 1699.

speaking of the Protestant Bible, I shall here cite an extract from Dr. Cahill. In the Epistle from which I quote, he says:—

“Considering the shameful forgery of the Protestant Bible, I would prefer that a Catholic should read the worst books of immorality than this forgery in God’s Word—this slander of Christ. Old age can check immorality; but the forgeries of God’s Book, the lies told of Christ, the wicked perversion of the inspired volume, the base substitution of words, the flagrant robbery of the text of life, are so many hideous crimes of Protestantism, that, in vengeance for such blasphemous interpolations, the curse of all crimes and of all errors, and of naked infidelity, seems to be inflicted on your entire nation. And this is the Bible, this public forgery on the name of the Holy Ghost, this libel of God the Father, this slander on Christ, which you wish to give to the poor children of the Irish.”*

* Letters and Speeches, by the Rev. D. W. Cahill, D.D. Dublin: James Duffy, 1856, p. 376.



CHAPTER V.

THE ROMISH RULE OF FAITH.

SYNOPSIS.

1. Romish rule defined. Keenan, Milner, Rhemish note. Rule consists *theoretically* of Scripture and tradition; *practically*, of Scripture, tradition, and the Church's interpretation.
2. The above definition contradicted by Turberville, and the Abridgment of Christian Doctrine, which represent the rule to be Apostolical tradition. No certainty as to what the rule is.
3. The alleged advantages of the Romish rule. 1.—It banishes doubt. 2.—Decides all disputes. 3.—Preserves unity.
4. There is no such rule. Romanists say that the whole written word is necessary, but they also say that many books have been lost. Apocryphal books not received by the Jews, nor by the Primitive Church, nor authoritatively by Rome herself for 1500 years; therefore, on Romish principles, the Jews, the Primitive Church, and for 1500 years the Church of Rome had not a complete rule.
5. TRADITION.—Decree of Council of Trent. Traditions were received from the mouth of Christ or His Apostles, the Holy Ghost dictating, &c., and are to be received with equal affection of piety and reverence with the Scriptures.
6. The creed of Pope Pius IV. includes ecclesiastical traditions.
7. The different kinds of traditions explained by Liguori. Where they are to be found.—Rev. T. J. Brown.
8. Can they be found in the writings of the Fathers? Most of the writings of the early Fathers lost 1500 years ago. They contradict each other. Writings corrupted. The Fathers taught errors.
9. The difficulties which Milner alleges against the Protestant rule retorted on the Romish rule.
10. The Canons of Councils. The Romanist must find out the infallible Councils. Papal Bulls.
11. The theological treatises. Challoner against Wiseman.
12. All the above difficulties lie in the way of the *learned*; but how much greater in the way of the *unlearned*? Milner's argument retorted.
13. Romish plea, that it is *doctrines* of Christ, &c., not *words* for which they contend. Answered.
14. Argument of Liguori and Keenan, that tradition was the only rule from Adam to Moses.
15. Answer.—The cases are different. Men's lives were very long then, few links required. Divine precepts were few, God's people not solely dependent on tradition. The result. The change in the time of Moses shows that God designed the *written* word to be the rule.

16. Scripture proof for tradition. Scriptural use of term *tradition*. Bp. Taylor.
17. Liguori's argument, that tradition was necessary in the beginning of the evangelical law. Answered.
18. First Scripture proof, 1 Cor. xi. 2. "Keep the ordinances as I delivered them to you." Answered.
19. Second, 2 Thess. ii. 15. "Hold the tradition which you have been taught, &c." Answered.
20. Third, 2 Thess. iii. 6. "Withdraw thyself from every brother that walketh disorderly, and not after the tradition," &c. Answered. Macknight.
21. Fourth, 2 Tim. i. 13. "Hold fast the form of sound words." Answered.
22. Fifth, 2 Tim. ii. 2. "And the things which thou hast heard of me, . . . commit thou to faithful men." Answered.
23. Sixth, 2 Tim. iii. 14. "But continue thou in the things thou hast learned." Answered.
24. Seventh, Deut. xxxii. 7. "Ask thy father, and he will show thee." Answered.
25. Eighth, Psal. xix. 4-7. "Their line (Douay Bible, sound) is gone out," &c. Answered.
26. The Scriptures forbid any addition to the word of God. Deut. iv. 2. "Ye shall not add unto the word which I command you," &c.
27. Prov. xxx. 5-6. "Every word of God is pure," &c.
28. Rev. xxii. 18, 19. Adding to, or taking from, the prophecy denounced.
29. Caution against being led away by tradition.
30. Liguori argues that tradition is necessary to distinguish the Canonical from the Apocryphal books. Answered. Whately, &c.
31. Liguori's argument, that tradition is necessary that the Church may determine the true sense of Scripture by which several articles of faith are proved. Answered.
32. The Romish theory involves a necessity for their possessing the "tradition given by Moses," to complete their rule of faith. Wiseman referred to.
33. THE CHURCH'S INTERPRETATION.
The Romanist cannot get the interpretation of the whole word of God. He says that 20 books are lost; no interpretation of them.
34. Rome cannot give an interpretation of Scripture. Wiseman and Waterworth cited.
35. No interpretation of traditions.
36. The notes of the Douay Bible possess no authority. Mr. Denvir, the priest, against Dr. Denvir, the bishop.
37. Dr. Doyle's testimony on oath as to the Rhemish notes. Conclusion of the whole.

I.—Keenan, in his *Controversial Catechism*, p. 46, defines the Romish rule of faith thus:—

Q. "What is the Catholic rule of faith?"

A. "The whole word of God, understood infallibly in its true sense."

At page 64 he asks,—

Q. "What is the rule of faith adopted by Catholics?"

A. "All truly inspired Scripture and all truly Divine tradition, interpreted by the teaching body of the Church, that is, by the Pastors to whom Christ said, 'Go teach all nations,' &c."

Milner, in his *End of Controversy*, Letter x., p. 125, gives this definition :—

“ The Catholic rule of faith, as I stated before, is not merely the written word of God, but the whole word of God both written and unwritten; in other words, Scripture and Tradition, and these propounded and explained by the Catholic Church. This implies that we have a two-fold rule or law, and that we have an interpreter, or judge to explain it, and to decide upon it in all doubtful points.”

The Rhemish translators, in their note on 2 Tim. iii. 16, say :—

“ But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures, which Timothy *knew from his infancy*, that is from the Old Testament, alone; nor yet with the New Testament, *without taking along with it the traditions of the Apostles, and the interpretation of the Church*, to which the Apostles delivered both the book and the true meaning of it.”

According to these definitions the Romish rule consists, *theoretically*, of two parts, namely, the whole word of God written, *i.e.* the Scriptures, and the whole word of God, unwritten, *i.e.* the traditions, as explained by the Church; and practically it consists of three parts, *viz.* Scripture, Tradition, and the Church's interpretation.

2.—These definitions seem to be at variance with the following one, given by equal authority. Dr. Turberville, in his “*Manual of Controversies*,” &c., says :—

“ Our tenet is that *the true rule of Christian faith is Apostolical tradition*; or a delivery of doctrine from father to son, by hand to hand, from Christ and His Apostles, and that nothing ought to be received as Faith but what is proved to be so delivered.” *

And in the “*Abridgment of Christian Doctrine*” we have a similar definition.

Q. “*What is the rule, by which the Church preserves entire the deposit of faith, and confutes all sectaries?*”

A: “*Apostolical traditions, or rescripts of doctrine by hand to hand, from Christ and His Apostles.*” p. 23.

The Romanist has some difficulty in the way of clearly understanding these definitions of his rule of faith, and of reconciling them with each other. In

* *Manual of Controversies*, &c., Douay, 1654. Art. viii. p. 103.

the Romish system, infallible certainty is required, in all matters of faith. (Keenan, 46.) I ask, then, how can the Romanist be infallibly certain that he knows what constitutes his rule of faith? He has as much reason to receive the definitions of Keenan, Milner, and the Rhemish Annotators, as those of Turberville, and the "Abridgment of Christian Doctrine," *but he has no more*. If he receive the one set of authorities, he must hold that his rule consists of *three* parts; if he receive the other set of authorities, he must hold that his rule consists of *one* of those parts.

3.—Keenan tells us, in answer to the question, "*What are the peculiar advantages of the Catholic rule of faith?*" A. In the first place, *it banishes all doubt*; secondly, *it decides finally, every dispute*; thirdly, *it preserves unity*," p. 70. If the above definitions are a specimen of this *unity*, it is a very discordant unity indeed.

Let it be assumed, however, that the Romish rule consists of these three component parts, viz. :—

1.—The whole Word of God written; or the Scriptures.

2.—The whole Word of God unwritten; or the traditions.

3.—The Church's infallible interpretation on both Scripture and tradition.

4. I shall now proceed to show that there is no such rule in existence, and that therefore the Romanist, on his own principles, *has* no complete rule of faith, and *can have none*.

I. THE WRITTEN WORD OF GOD.—In endeavouring to prove the insufficiency of the Protestant rule, Romanists allege that a considerable portion of the Scriptures is lost.* Now, this statement is either true or false. If true, then it applies as much against the Romish rule as against the Protestant one; and if, because of those books being lost, the Protestants have not a sufficient rule, then neither have the Romanists a sufficient rule. If *false*, then the Protestant rule is complete, so far as it can be affected by the Romish argument.

* Keenan's Controv. Cat., p. 57. Maguire in Discussion with Pope, pp. 192-194.

Again, the Apocryphal books were not received by the Jews; and, as Romanists hold that these books are a portion of the written Word of God, then, on Romish principles, the Jewish Church—although, as they assert, it was infallible—yet had not a complete rule of faith. The Apocryphal books were not received by the Primitive Church, including the Church of Rome itself; and therefore, on Romish principles, the Primitive Church, inclusive of the Church of Rome, had not a sufficient rule of faith. Further, those books were not pronounced to be a portion of God's written Word, by any competent tribunal, till the Council of Trent, in 1546; and therefore for 1500 years Rome has not had a complete rule herself. I conclude, then, that, on Romish principles, the Church of Rome had not a sufficient rule for 1500 years, inasmuch as she had neither the "lost books" nor the "Apocryphal books;" and for 1800 years and more she has not had a complete rule, as she has not yet found the "lost books."

In her objections to the Protestant rule, from the case of the "lost books," she reminds one of the story told by Archbishop Whately, about the woodman, who was so intently engaged in cutting off the branches of a tree that he unwittingly cut the branch on which he was standing, and both man and hatchet tumbled to the ground.

5.—TRADITION.—The dogmatic teaching of the Council of Trent on Tradition is laid down in Sess. IV., in the "DECREE CONCERNING THE CANONICAL SCRIPTURES:"—

"And seeing clearly that this truth and discipline are contained in the written books, and the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand; the Synod, following the examples of the orthodox Fathers, receives and venerates, with an equal affection of piety and reverence, all the books, both of the Old and of the New Testament—seeing that one God is the author of both—as also the said traditions, as well those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession." . . .

"But if anyone . . . knowingly and deliberately condemn the traditions aforesaid, let him be anathema."*

* Waterworth's Translation, pp. 18-19.

Let it be particularly observed that the traditions spoken of in the above decree are those which were received by the Apostles from the mouth of Christ Himself; and from the Apostles, the Holy Ghost dictating, pertaining both to faith and morals, and which have been preserved in the Church by a continuous succession.

6.—The Creed of Pope Pius IV., in its first article, bids the Romanist to profess this with regard to tradition:

“I most steadfastly admit and embrace apostolical and ecclesiastical *traditions*, and all other observances and constitutions of the same Church.”

Here we have no description of tradition beyond the words “Apostolical and ecclesiastical.” In the Tridentine decree there is no mention made of *ecclesiastical* traditions, so that there is in the creed an object of faith, which is not in the decree.

7.—Let us now clearly understand what Rome means, by the various kinds of traditions spoken of in the decree of the Council of Trent, and the Creed of Pope Pius IV. St. Liguori’s explanation is as follows:—

“By tradition is understood the unwritten Word of God, which the Church preserves and proposes to the faithful to be believed with the same certainty as the sacred Scriptures.”

He then states the various kinds of traditions:—

“Traditions are of three kinds; Divine, Apostolical, and ecclesiastical. The Divine are those that come from God Himself, or from Christ; such as the institution of the matter and form of the Sacraments. The Apostolic traditions are those that come from the Apostles; these are of two kinds; for the traditions which they received from the mouth of Jesus Christ, or which were revealed to them by the Holy Ghost, are Divine traditions. . . . The ecclesiastical traditions are the customs introduced in ancient times by the prelates, or by the faithful, with the consent of the prelates.”*

We have thus a full view of the various kinds of tradition which Romanists are bound to admit and embrace.

1.—The Divine traditions are those that came from God Himself or from Christ.

2.—The Apostolical traditions are those that came from the Apostles. These are of two kinds: (a) Those which

* Liguori on the Council of Trent, pp. 46-47.

they received from the mouth of Jesus Christ, or which were revealed to them by the Holy Ghost, and which are Divine traditions; (b) The observances which the Apostles, directed by the Holy Ghost, have left to the Church.

3.—The ecclesiastical traditions are the customs introduced in ancient times by the prelates, or by the faithful, with the consent of the prelates. Of these last it cannot be pretended that they form any portion of the written or the unwritten Word; and, therefore, if they form any portion of the rule of faith, it must be as part of the Church's interpretations.

The Divine and Apostolic traditions, then, are those which form the unwritten Word of God. As the whole *unwritten* Word is required, as well as the written Word, to constitute the complete rule of faith, it follows that the *whole of the Divine and Apostolic traditions are necessary*; consequently, if they are not in existence, there is not a complete rule of faith in the Romish Church; and if the whole of them cannot be found, then a complete rule of faith is not available for Romanists. I now ask, where are the traditions? The Rev. T. J. Brown, Professor of Theology in the Roman Catholic College of Downside, and since a Bishop of the Church of Rome, says that "they are contained in the writings of the Fathers, in the canons of the councils, in theological treatises, in the catechism of the Council of Trent, and other such books."*

The Romanist will have some difficulty in finding them in all these hiding places. It must also be borne in mind that he must be *infallibly* certain as to his conclusions; *moral* certainty only is useless.

8. THE FATHERS.—Let us follow the Romanist in his search for the traditions amongst the Fathers.

1.—He must find out who were the Fathers. This will imply that he is able to say, with infallible certainty, of any teacher in the Primitive Church, that he is a Father, or he is not.

2.—He must be certain that the Fathers who wrote conveyed all the traditions known to those who did not write. If not, some of them may have been lost.

3.—Most of the writings of the so-called Fathers,

* Downside Discussion, p. 74.

before the time of Eusebius, are lost. Du Pin says that, "for the most part, those authors and their works, which were more ancient than Eusebius, have been lost since his death, by the injury of time."* If, then, the Romanist is not infallibly certain that *none* of the traditions have been lost, in the lost writings of the Fathers, he cannot be infallibly certain that they still remain in existence; and, if they do not, he has not a complete rule of faith.

4.—In the writings which remain there are innumerable contradictions. St. Liguori, in endeavouring to prove that some parts of Scripture are obscure, argues thus:—

"That many parts of the Scripture are obscure, is still more evident from the *great diversity of interpretation* which the Fathers and Catholic commentators have given to the same texts." †

We have the authority of the Council of Trent for asserting that the Fathers contradicted each other on the interpretation of Scripture, and that on a portion now universally adduced by Romanists with reference to the Eucharist. In the twenty-first sess., and chap. i, the Council says, on the subject of communion in one kind:—

"But neither is it rightly gathered from that discourse which is in the sixth of John. However, according to the *various interpretations of holy fathers and doctors*, it be understood that the communion of both species was enjoined by the Lord." ‡

How can the Romanist be infallibly certain that he is able to disentangle the traditions from these contradictory writings?

5.—The writings of the Fathers are corrupted. Very numerous writings that are now universally acknowledged to be forgeries, have at one time or another been received as genuine. The Rev. James Waterworth, in stating his reason for revising the "Faith of Catholics," compiled by the Rev. Joseph Berington and the Rev. John Kirk, says in his preface:—

* Eccl. His., vol. i., p. 154. Dublin, 1723.

† Exposition, &c., of the Council of Trent. Dublin, 1846, p. 47.

‡ Waterworth's Translation, p. 141.

"That it was necessary for the due execution of his task . . . to give an entirely new translation of nearly all the extracts, especially those from the Greek writers; and to use such aids as numerous authors have furnished towards *distinguishing the genuine from the spurious or doubtful works of those early ages of the Church.*" *

And on the following page, in speaking of some passages, which he omitted to cite, he assigns as one of his reasons for such omission, that "*their genuineness may not have seemed to him sufficiently established.*"

Can the Romanist, with infallible certainty, distinguish the genuine works of the Fathers, from the spurious and corrupt works which have appeared in their names? If he cannot, how can he be infallibly certain that he knows where to look for the traditions?

6.—The Fathers taught errors in their writings. This is admitted by De la Hogue, in his "*Tractatus de Ecclesia,*" which is a text book in the College of Maynooth. He says, in speaking of the authority of the Fathers:—

"That any should be called by this venerable name, it is not required that he should not have erred in any point, since in this band St. Justin holds an honourable place, who thought that the happiness of the pious dead was to be deferred to the day of the last judgment; St. Irenæus, who patronised the error of the Millenarians; St. Cyprian, who believed that baptism administered by heretics was to be repeated; yea, Origen and Tertullian, who have erred in so many points, were constantly reckoned among the Fathers." †

9.—Let the Roman controversialist, who uses Milner's arguments, about the difficulties in the way of the Protestant, as to the genuineness, or incorruptibility, of the Bible, tell us how he can surmount the difficulties

* Faith of Catholics, 3rd ed., London, 1846, vol. i., p. 1.

† "Ut aliquis hoc venerando Patrum nomine appelletur non requiritur ut in nullis erraverit, cum in illorum agmine honorificum teneat locum S. Justinus qui piorum defunctorum felicitatem usque ad ultimi judicii diem differendam esse censuit; S. Irenæus qui Millenariorum errori patrocinatus est; S. Cyprianus qui credidit iterandum esse baptismum ab hæreticis collatum; imo inter Patres constanter recensiti fuere Origines et Tertullianus qui in tam multis erraverunt." Delahogue, appendix 1., De Traditione, Q. ii. De Autoritate Patrum?

in the way of his finding the traditions which are an essential portion of his own rule of faith, in the writings of the Fathers? He will find himself in even a worse position than the "English Protestant" who "gets possession of an English Bible, printed by Thomas Basket or other 'Printer to the King's Most Excellent Majesty'."*

The "pains and perplexities" of the Protestant, (Milner 115), will be surpassed by those of the Romanist himself; for he must have infallible certainty at every successive step of his enquiry. He must be infallibly certain that the traditions are in the writings of the Fathers; and he must be infallibly certain that he will know them when he finds them; otherwise there is no solid ground for commencing his search. Then he must be infallibly certain as to who were Fathers, and this also implies an infallible certainty as to who were not. He must be infallibly certain that although most of the writings of the Fathers before the time of Eusebius are lost, yet, that none of the traditions were lost with them; otherwise he cannot know that all the traditions may still be found, and consequently, can never be certain that he has a complete rule of faith. He must be infallibly certain that the writings in which he is about to search for the traditions, are genuine and not spurious; and, knowing that the Fathers have contradicted each other, in innumerable cases, and taught errors in many important matters, for which many of them have come under the anathemas of the Council of Trent; and knowing further, that each Father was individually fallible, and uninspired, and that in any case, the "traditions divine and apostolical," must necessarily occupy but a very small portion of their works; he must be infallibly certain, that he, a fallible man, can, with infallible certainty, know the traditions when he shall have found them, which implies that he can with infallible certainty tell the *fallible* and *uninspired* words of the Fathers, and separate them from the *infallible* and *inspired* words, forming the traditions, which "received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the

* End of Controversy, Letter ix. p. 113.

Holy Ghost dictating," constitute a necessary portion of his rule of faith. If he say, he has the traditions to guide him, I reply, wait till you find them.*

10. THE TRADITIONS ARE CONTAINED IN THE CANONS OF COUNCILS.—Before the Romanist searches for the traditions among the canons of councils, he must first find out the councils; and as it is only *general* councils that are infallible, and not *particular* ones,† he must find out the general councils. Here his first difficulty is to tell, how he can know, with infallible certainty, what it is that constitutes a general council, and distinguishes it from any other council. He can only know this by being guided by some infallible authority. But what can this authority be? It cannot be a priest, or even a bishop, for both are fallible. It cannot be the council itself, for, in the first place, he has not found it yet, and, in the second place, the evidence would only amount to this: "The Council is infallible, because the Council says she is infallible." It cannot be the Pope, because his own infallibility rests on the decree of the Council of the Vatican, and his own declaration; but this involves the very question at issue, namely, how tell with infallible certainty that the Vatican Council was general and infallible? The reader will remember Keenan's description of the "peculiar advantages of the Catholic rule of faith."

1. It *banishes all doubt*; 2. It *decides finally every dispute*; 3. It *preserves unity*. What a pity it is that the Romanist has not yet got the rule! It would be very useful to him now in settling the disputes as to many councils banishing all doubts about them, and at least *creating* unity, if not *preserving* it.

In the chapter in which Romish infallibility is disproved, I shall point out the important contradictions

* For proofs of the existence, on a large scale, of Forgeries and Frauds connected with the writings of the Fathers, and the Canons of the early Councils, the reader is referred to *Daille's Treatise on the Right Use of the Fathers*, Book I. chap. iii.; to *James's Treatise on the Corruptions of Scripture, Councils, and Fathers*, &c. pp. 1-169. London, 1843; and to *Dean Comber's Church History cleared from Roman Forgeries*, &c., London, 1695.

† Keenan's Contro. Cat. p. 110.

which present themselves in various lists, which Romish writers have given of the General Councils, from which it will be seen that it is impossible for any Romanist to be absolutely certain that he can distinguish the general and infallible councils from those that were only particular and fallible. I shall also prove that General Councils have contradicted each other on matters of faith and practice, all which will add to the already insuperable difficulties which the Romanist has to overcome in his search for the traditions.

The Papal bulls will also be referred to in the chapter on Romish infallibility disproved, when it will be seen that the difficulties in the way of finding the traditions will further be increased.

II. THE THEOLOGICAL TREATISES, &c. :—

1.—How tell with infallible certainty which of these works contain the traditions?

2.—How, with infallible certainty, distinguish the traditions from the fallible words of the fallible writers?

Here is a specimen of the “unity” which the Romish rule of faith is said to preserve. *Challoner* versus *Wiseman*. Dr. Challoner, an eminent Romish Bishop in the “Catholic Christian Instructed,” p. 76, says, in endeavouring to prove the doctrine of Transubstantiation :—

“Hence we find that the *holy fathers* have always explained these words of the 6th chapter of St. John as spoken of the Sacrament.”

This is contradicted by Cardinal Wiseman, who says :—

“Many Catholic divines, following the footsteps of *some among the fathers*, had denied that this discourse (in 6th John) related to the blessed Sacrament.”*

12.—All the difficulties heretofore referred to, which have to be surmounted by the Romanist before he can be infallibly certain that he has a complete rule of faith, are difficulties which must lie in the way of the most learned members of the Romish Church, whether ecclesiastical or lay. If, then, these difficulties are insuperable to the *learned*, how insurmountable, and how much increased in number, must they be to the *unlearned*, who comprise

* Lectures on the Eucharist, p. 171.

the vast majority? Milner asks Protestants, "How do you know that the copies of them translated and printed in your Bible are authentic?" And again, he says to them, "It would still remain for you to enquire *whether or no they are faithfully translated in your English copy.*" And further on, that "the sense of a text may depend upon the choice of a single word in the translation; nay, it sometimes depends on the mere *punctuation* of a sentence. "No, sir," he says to the Protestant, "you must yourself have compared your English Bible with the originals, and have proved it to be a faithful version, before you can build your faith upon it, as upon the word of God." *

Milner's arguments, here given, against the Protestant rule of faith, tell with a thousand-fold force against his own rule. The traditions are as essential to the Romish rule as the New Testament is to the Protestant rule. Then, we may retort on the Romanist, "You say that your traditions, or the word of God unwritten, which you hold to be of equal authority with the written word, and which are absolutely necessary as an essential part of your rule of faith, are to be found in the writings of the Fathers, Canons of Councils, Papal bulls. Now, these are all written in Greek and Latin, and form a mass of perhaps 150 folio volumes, and these you cannot get into your possession. How, then, can you get the traditions in them? Even if you had them, you could not read them, and you must then depend on translations, but, "how do you know *that the copies of them translated and printed are authentic?*" Again, "How do you know whether or no they are faithfully translated in your English copy?" And seeing that the sense of a passage in the writings of the Fathers, or in the Canons of a Council, may depend upon the choice of a single word in the translation, or upon the mere *punctuation* of a sentence, you must compare your translations of the Fathers and Councils with the originals, and "prove them to be faithful versions," before you can be certain that they faithfully set forth the unwritten word of God. You need not answer that you have an infallible Church to guide you. You have not yet proved that your Church is infallible; and besides, on your own

* End of Controversy, Letter ix., pp. 115-117.

principles, you cannot find the true Church at all, until you shall have found the infallible rule of faith to guide you. But all this is on the favourable assumption that the Romanist has a translation of the Fathers and Councils, whereas the reverse is the case. Perhaps one-hundredth part of the writings of the Fathers, Canons of Councils, &c., has never been translated into English by any Roman Catholic; so that the unlearned Romanist is hopelessly precluded from access to these works at all. I conclude, therefore, that all the word of God, received by the Apostles from the mouth of Christ Himself; or from the Apostles themselves, the Holy Ghost dictating, is contained in the New Testament, and that no Romanist in particular, or the whole Romish Church in general, can produce a single sentence ever uttered by Christ, or by His Apostles, the Holy Ghost dictating, which is not to be found in the written word of God.

13.—But, if the Romanists say, we do not contend for the exact words, spoken by Christ, or the Apostles; it is doctrines of Christ, not clearly, or fully taught in the New Testament, of which we speak:—I answer, even so; this distinction is of no avail, because doctrines must have been taught by words; and where is the evidence to show that Christ or His Apostles spoke any such words with regard to the doctrines not contained in the New Testament? By whom were the words spoken? By Christ? Matthew? Paul? James? &c., &c. Where, when, and under what circumstances? and what were the words? Take, for example, the Procession of the Holy Ghost. Romanists sometimes allege, that the written word proves the Procession from the Father only; and that the Procession from the Son is known only from the unwritten word. Let them tell us who spoke those unwritten words? Where was the statement made? By whom was it made? What were the words spoken? Who was the speaker? Let them prove this by evidence as clear as that by which *we* prove the authenticity of the Written Word, and we will “receive and embrace it with equal affection.”

ARGUMENTS IN FAVOUR OF TRADITION.

14.—Romanists assert that oral tradition was the only rule of faith, from Adam to Moses, and draw an

inference from thence, in favour of tradition still being the rule.

Liguori says:—

“The Divine traditions existed first in the state of the law of nature, that is from Adam till the time of Moses. There certainly must have been a certain rule of faith during that period. This rule of faith could not be taken from the Scriptures, because they were not then in existence. It was taken, then, from the tradition of Adam, who taught his children what God had revealed to him regarding redemption and the other mysteries of our salvation.” *

Keenan uses the same argument.

Q. “*Does it appear from Scripture that the written word was ever, either under the Old, or the New Law, considered the only Rule of faith?*”

A. “Until the time of Moses, there was no written revelation; yet Seth, Abraham, Isaac, Melchizedeck, and all God's people were saved by the belief of truths for which they could have no authority but tradition.” †

15.—*Answer* 1. The cases are utterly different. In the period from Adam to Moses, men's lives were very long. The whole period from Adam to the flood, sixteen hundred and fifty years, was covered by the lives of Adam and Methuselah; and from Adam to Abraham, about two thousand years, there were but a few links in the chain, e.g. Methuselah was the contemporary of Adam and Shem, and Shem was the contemporary of Abraham.

2.—The Divine precepts were then few as compared with the matters of Divine revelation now, and consequently much more easily remembered.

3.—From Adam to Moses, God's people were not solely dependent on oral tradition, God specially revealed Himself upon particular occasions. *Therefore, tradition was not the only source.*

4.—What were the results? Did oral tradition preserve to the human race the “tradition of Adam?” In Gen. vi. 12, we are told that “all flesh had corrupted his way.” And in Joshua xxiv. 2, we learn that at the time of Abraham idolatry prevailed, and that it was not by *tradition*,

* Exposition &c., of the Council of Trent, p. 47.

† Controv. Cat. p. 59. See also Milner's End of Controversy, Letter xi. p. 149.

but by special revelation from God that Abraham learned his religion.

"Your fathers dwelt on the other side of the flood, in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods."

5.—The change in the time of Moses shews that God designed the *written word* to be the *rule of faith*. God *wrote* the Ten Commandments, and He commanded Moses to *write all the law*. If oral tradition would have been a sufficient rule to the Jews, why were the Scriptures written at all?

6.—The Jews, guided by tradition, misinterpreted the Scriptures, and rejected and crucified our Saviour.

7.—The Jews who adhered to oral tradition were condemned by Christ, who charged them with having made the *law of God of none effect by their traditions*; and He told them that they worshipped God in vain, teaching for doctrines the commandments of men.

Matthew xv. 3, 6, 9:—

"Why do ye also transgress the commandments of God by your tradition? Thus have ye made the commandment of God of none effect by your tradition. But in vain do they worship me, teaching for doctrines the commandments of men." See also Mark vii. 7-13.

SCRIPTURE PROOFS FOR TRADITION.

16.—Romanists adduce several texts of Scripture to prove that tradition is necessary to form a rule of faith.

Before examining those texts, I shall endeavour to show what is the Scriptural use of the term tradition. Romanists seem to consider that as our word tradition comes from the word *traditio*, it means a delivery by *word of mouth*. But to ascertain its meaning in the New Testament, we must go to the original Greek. There the word is *παράδοσις*, and means "precept," "instruction," "ordinance," delivered either orally or in writing. The word *παράδοσις* is derived from the verb *παράδωμι*, and means to deliver from one to another. In Acts vi. 14, "The customs Moses delivered to us," *παρέδωκεν ἡμῖν*. Now, it was by *writing*, and not orally, that Moses delivered the rites or customs spoken of. The word tradition, therefore, is applied to things written, as well as to things unwritten. Bishop Taylor says, "Tradition is any way of delivering a thing or word to another, and so every doctrine of

Christianity is by tradition." "*παράδοσις* is the same with *δῶγμα*, and *παράδιδοναι* is the same as *διδασκεῖν*, say the grammarians and the *παράδοθαισα πίστις* in St. Jude, the faith delivered, is the same which St. Paul explicates by saying *παράδοσις ἧς ἐδίδαχθητε*, the *tradition*, that is, the doctrine ye were taught."*

17.—Liguori says that "in the beginning of the evangelical law, tradition was for several years absolutely necessary. For the Gospel of St. Matthew, which was the first book of the New Testament, was not published till eight years after the death of Jesus Christ," &c. Now, what does this prove in favour of Rome's teaching? Before and during the time that the books of the New Testament were being written, their inspired authors were engaged also in delivering orally the truths, afterwards committed to writing. Protestants do not hold that the teaching of the Apostles, as to its truth or efficacy, was affected, as regards the hearers, or readers, by the fact of its being either oral or written. But it does not follow that because the Apostles gave *oral* instructions to their hearers, that, therefore, their *written* instructions do not contain all that is necessary *for us*. Nor does it follow, because the early Christians, before the New Testament was written, had a safe and complete rule, in the Old Testament, and the oral instructions of the inspired Apostles, that, therefore, *we* would have a safe rule in following what the priests of Rome may tell us about such oral teaching. What the Apostles "*traditioned*" to their *hearers*, they have "*traditioned*" to us, their *readers*.

18.—In the "Table of References" appended to the Douay Bible, the following texts are referred to:—

First, 1 Cor. xi. 2, "Now I praise you, brethren, that ye remember me in all things, and *keep the ordinances as I delivered them to you.*"

ANSWER. The Romanist is bound to prove that the "Ordinances," as St. Paul "*delivered them*" to the Corinthians, are among the unwritten traditions spoken of in the Tridentine decree. 2. He is bound to prove that they refer to faith or morals. 3. He must prove that they are not written in the New Testament; and 4.

* Dissuasive from Popery, part ii., chapter on Tradition.

Show that the Church of Rome has them in her possession, and knows what they are. If Rome does not know what they are, then, if they refer to faith and morals, or to either of them, Rome does not know all Divine teaching as to faith and morals. If they did not refer to faith or morals, then they merely respected the discipline of the Corinthian Church, and are not included in the decree of the Council of Trent.

19.—The second text referred to is 2 Thess. ii. 15. In the Douay Bible it is ver. 14 :—

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.”

ANSWER. 1.—The word “traditions,” *παράδοσις*, is applied to what St. Paul *wrote*, as well as to what he spoke. He had just told them, in this chapter, about the great calamity which would befall the church through the apostacy, *ἡ ἀποστασία*, which would come, and the revealing of the man of sin and son of perdition, ver. 3. Therefore he charges them to stand fast, and hold what he had taught them, both orally and by writing, including, doubtless, the important instruction as to how they were to “walk and please God,” given in his first epistle, chapter iv. These *παράδοσις* (traditions) referred to both what they were to believe and do ; in other words, to faith and morals. What the Apostle had told them by word of mouth was equally binding upon them with what he wrote to them. But the main question here is, did he give any Divine instructions as to faith or morals which are not now contained in the written Word ?

According to the “Historical and Chronological Index,” at the end of the Douay Bible, the Epistles to the Thessalonians were the first which Paul wrote, therefore when he wrote thus to the Thessalonians scarcely any of the New Testament was written. We have no reason, therefore, to believe that anything necessary to salvation, pertaining to either faith or morals, which St. Paul had made known orally to the Thessalonians, is omitted from the whole New Testament.

2.—What has the Church of Rome to do with these traditions, if they refer to some things not written elsewhere ? Who delivered them to her ? What has she done with them ? Has she lost them ? If so, she

is an unsafe keeper of God's Word. If she has them, let her tell us all about the man of sin; for St. Paul told the Thessalonians "these things," verse 5. Let her tell us also who it was, or is, who hindered the revealing of the wicked one. The Thessalonians knew it (verse 6). But Rome can tell us nothing about the matter, and therefore she has not got the traditions.

20.—The third text is Thess. iii. 6 :—

"Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

ANSWER. There is here an evident allusion to the instructions which St. Paul gave in his first Epistle, chap. iv. 1—11, and to what he says in chap. v. 14, "Warn them that are unruly." So that the tradition, *παράδοσις*, was a *written*, and not an *oral* one, Macknight paraphrases the verse thus:—"In my former letter (chap. v. 14) I ordered your rulers to rebuke them who walked disorderly, but their rebukes have been disregarded. Wherefore, now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother who, having been once and again admonished, still walketh disorderly, and not according to the precepts which he received from me."

21.—The fourth proof is 2 Tim. i. 13 :—

"Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus."

ANSWER. This text has nothing to do with the Romish doctrine of Tradition. It is a direction to Timothy to hold fast the doctrines of the Gospel, which St. Paul had taught him.

22.—The fifth proof is 2 Tim. ii. 2 :—

"And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

ANSWER. This text has nothing to do with Rome's doctrine of Tradition. It is a direction to Timothy to commend to faithful men the things which he had heard from St. Paul concerning Christ, confirmed by many witnesses; that they might teach the same to others.

23.—The sixth proof is 2 Tim. iii. 14 :—

“ But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.”

ANSWER. This affords no proof for the teaching of the Church of Rome. We are told in the following verses what it was from which Timothy received his instructions, “ and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” (ver. 15).

24.—The seventh text is Deut. xxxii. 7 :—

“ Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee.”

ANSWER. This only proves that the fathers and elders would tell what they had seen, but says nothing about tradition as a rule of faith. Besides, parents were strictly enjoined to teach their children out of the written Word (Deut. vi. 6—9, xi. 18—21). If this proves anything on behalf of oral tradition as a Divine rule of faith, it would prove that all that the fathers tell the children is of Divine authority; but this would be a great deal too much for the Church of Rome.

25.—The eighth and last text referred to in the Douay Bible is Psalm xix. 4—7. In the Douay Bible it is Psalm xviii. 5—7 :—

“ Their line (*Douay Bible, sound*) is gone out through all the earth, and their words to the end of the world,” &c.

ANSWER. This has nothing to do with the Romish doctrine of Tradition. David is speaking of the glory of God being “ demonstrated in His works both of nature and providence;” and the meaning of the verse is, that they proclaim the Divine glory throughout the earth, in the clearest and most striking manner; and to which St. Paul refers (Rom. i. 20), “ For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.” And in Rom. x. 18, St. Paul quotes the words of the Psalm, “ Their sound,” &c., to show the universality of the preaching of the Gospel.

THE SCRIPTURES FORBID ANY ADDITION TO THE WORD OF GOD :—

26.—In Deut. iv. 2 it is written :—

“Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandment of the Lord your God, which I command you.”

From the latter words, “that ye may keep the commandment of the Lord your God,” it is evident that the foregoing words have reference to the whole law of God. This prohibition preserved the written law in its integrity. No one dared to add thereunto, or to take therefrom. Even the people who came out of Assyria to re-people the land of Israel, after the ten tribes had been carried away, received the law, and their posterity kept it uncorrupted.*

27.—In Prov. xxx. 5, 6, we read :—

“Every word of God is pure. Add thou not unto His words lest He reprove thee, and thou be found a liar.”

I adopt Bishop Patrick’s words on this verse, and address them to the Church of Rome :—“Do not pretend to greater acquaintance with His (God’s) will than really thou hast—by adding anything of thy own to God’s Word, and vouching it for His—which may bring thee into great danger of the severest punishments from Him, *for being guilty of the worst of forgeries in counterfeiting Divine inspiration.*”

28.—In Revelation xxii. 18, 19, there are the strongest denunciations against adding to, or taking from, the “words of the book of this prophecy” :—

“For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.”

29.—I have already referred to our Lord’s condemnation of the Jews for transgressing the commandments of God by their traditions, &c., Matt. xv. 3, 9, and Mark vii. 6—9. In addition, I refer to St. Paul’s caution to the Colossians :—

* See note on this passage in Bp. Patrick’s Commentary.

Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the *tradition of men*, after the rudiments of the world, and not after Christ."

St. Peter says, 1 Epistle i. 18 :—

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, *from your vain conversation, received by tradition from your fathers.*"

St. Peter did not trust to oral tradition as a sure way of conveying down the knowledge of Divine truth. He says, 2 Epistle i. 15 :—

"Moreover, I will endeavour that *ye may be able, after my decease, to have these things always in remembrance.*"

Hence, he committed to writing the instructions conveyed in his Epistles. It is thus very evident that the written Word of God gives no countenance to the Romish doctrine of the unwritten word; nay, that it is directly opposed to it.

30.—Liguori uses the following arguments for tradition. He says :—

"Even in our own times traditions are necessary, for several reasons. First, in order to distinguish the Canonical from the Apocryphal books, for the Canonical books are not declared in any of the sacred Scriptures." *

Answer. Here is the ordinary Popish sophism. The word "*traditions*" in this passage is used in a sense altogether different from that in which it is used by the Council of Trent. I admit that the Bible does not anywhere "distinguish the Canonical from the Apocryphal books:" but I deny that ever either Christ or His Apostles distinguished the "Canonical from the Apocryphal books" of the New Testament. The Church of Rome cannot produce one word spoken by either Christ or his Apostles with regard to the written word, which is not contained in the written word itself.

In speaking of the historical testimony by which we prove the genuineness and authenticity of the New Testament, Whately remarks: "The evidence on which we believe the genuineness and authenticity of the Books of the New Testament is stronger than that on which we

* Exposition, &c., of the Council of Trent, p. 48.

believe the *Æneid* to be the work of Virgil; but for any saying, or action, or doctrine of our Lord, not contained in the Bible, there really is not as much evidence as the editor of a respectable newspaper requires, before admitting an announcement of news into his columns." *

When we deny the existence of the *Divine* traditions, Romanists answer by referring to the *ecclesiastical* traditions. When we deny the *Divine authority* of the ecclesiastical traditions, they then affirm the *authority* of Divine traditions, whose *existence* we deny.

I refer the reader to some excellent observations made by the late Bishop Daly, on Apostolic traditions as proof of the Canon of Scripture:—

"When we state that there is no Divine or Apostolic tradition for the Canon of Scripture, but that it stands upon historical evidence, it is commonly objected to us by Roman Catholics, that we cannot have a Divine faith in the truths of revealed religion, and that they would wish it to be inferred that they have a higher evidence, a more perfect foundation for their faith. But, waiving for a moment the reply that an argument such as this can avail nothing against matter of fact, we would say, that even if there was a Divine interference or an Apostolic tradition to settle the Canon of Scripture, yet there would be a necessity for human testimony to prove the truth of that alleged Divine interference, or the authenticity of that Apostolic tradition, so that even in their chain one link must still be human testimony or historical evidence, and whatever objections would be valid against it in our case would be equally strong against it in theirs. It is not to be omitted that when external evidence has reasonably satisfied a man as to the authenticity and Canon of the Scripture, so as to induce him to look into it and read it, he is then open to the powerful operation of its internal evidence, which, when brought home with power to the heart by the Spirit of God, is what produces in the soul a Divine faith." †

31.—Liguori argues again:—

"Secondly, traditions are necessary that the Church may determine the true sense of the passages of Scripture by which are proved several dogmas of our faith," &c.

ANSWER. 1.—If the traditions spoken of here are the Divine and Apostolical ones, then, even if we were to

* Cautions for the Times, p. 402.

† A Correspondence which arose out of the Discussion at Carlow, between a Protestant and a Roman Catholic Clergyman. London, 1825, p. 31.

admit their existence, the Romanist must show that the explanations of the "true sense of the passages of Scripture," by which Rome proves several dogmas of her faith, were really received from the mouth of Christ, or from the Apostles, the Holy Ghost dictating. She must say when, where, and by whom, the Divine explanations were given, and to whom, and how she got them. And this must be by evidence as clear as that on which we receive the written Word.

2.—If the inspired *unwritten* word was necessary for explaining the inspired *written* Word, then it will follow that something else is necessary to explain and give the true sense of the unwritten word, and *that* something else must have equally Divine authority with the unwritten word and the written Word, else it would be a mere human expounder; and this, on Romish principles, must be the necessary result of any mode which Rome can adopt.

3.—If Liguori uses the word tradition in the sense of ecclesiastical, or Church, tradition, then he is merely saying that the tradition *made by* the Church explains the Scriptures *for* the Church. Let me present his definition of ecclesiastical tradition instead of the term itself. "The ecclesiastical traditions are the customs introduced in ancient times by the prelates, or by the faithful, with the consent of the prelates;" and in this light let us look at the argument again. "The customs introduced in ancient times by the prelates, or by the faithful, with the consent of the prelates," are necessary that the Church may determine the true sense of the passages of Scripture," &c. This statement exposes the utterly untenable position which the Romish case occupies. Human customs are made the infallible expositions of the true sense of Holy Scripture. It is thus made manifest that, in whatever sense Liguori uses the word tradition, his argument is overthrown.

32.—The Romish theory as to Scripture and tradition forming the whole Word of God, applies to Old Testament times, as well as to the New Testament dispensation. And as her rule of faith consists of the whole Word of God, comprising the traditions from Christ and His Apostles, or the unwritten word, so does it also comprise the Old Testament, with the traditions of Moses,

which form the unwritten word, all which, it is alleged, was the rule for the Jews. Cardinal Wiseman, in speaking of the traditions received by the Jews, says :—

“ By far the most important doctrines were not committed to writing ; so that among the Jews there was a train of sacred tradition, containing within itself more vital dogmas than are written in the inspired volume.”*

It is, then, evident that the unwritten word was to the Jews as essential as the written Word, if not much more so. And as the written Word and unwritten word, both together, were the Jewish rule of faith, it will be as necessary to consider the unwritten word which the Jews received to be an essential part of the Romish rule, as it is to consider the written Word, or Old Testament, to be an essential part. If the unwritten word, said to be possessed by the Jews, is not necessary for the Romish rule, then neither can the written Word, which contains the less important dogmas, be necessary. If, then, any portion of the Jewish rule is necessary, the whole is necessary. Now, I ask, does the Church of Rome possess this “train of sacred tradition, containing within itself more vital dogmas than are written in the inspired volume?” If she does not possess them, then, on her own principles, she has not a complete rule of faith. If she does possess them, let her tell us what they are, what vital dogmas they contain, and how, when, where, and from whom she got them ; and how she knows them to be the unwritten word given by Moses. Let her also account for why it was that our Saviour, when He condemned the Jews for following tradition, did not make a clear distinction between the worthless and pernicious traditions which they adhered to and the Divine traditions containing the vital dogmas, not contained in the Old Testament, which they would seem to have neglected and despised ?

III.—THE CHURCH'S INTERPRETATION.

33.—The third part of the Romish rule of faith is the Church's infallible interpretation of Scripture and tradition. Before the Romanist can use this part of his rule, he must, first, get it. But can he get the Church's

* Lectures on the Doctrines, &c., of the Cath. Ch., vol. i., p. 70.

interpretation of the whole Scriptures? Certainly not, if, as Romanists say, twenty books have been lost. Rome cannot give an interpretation of that which she has not. But, as the whole Word of God, written and unwritten, and those explained by the Church, are necessary for a rule of faith, it is impossible for Romanists to have a complete rule.

34.—2. Can the Romanist get even the Church's interpretation of the written Word which the Church of Rome possesses? I answer, NO; for the simple reason that no such interpretation is in existence. As Wiseman says, "*The Church decides the dogma, and in some, though few, instances, has decided the meaning of texts.*"* And Waterworth states that the reason why his Church has not given an infallible interpretation of the Scriptures is that "*she could not do so; she is only infallible in faith and morals.*"†

35.—3. The interpretation must also include the whole Word of God *unwritten*, or the traditions. But before the interpretation can be given, the traditions must first be obtained. Therefore, there is no interpretation of them. Even if they had been obtained, still there is not an interpretation of them to be procured.

The only satisfactory answer to this would be, to produce the interpretations. Wiseman objects to the Protestant rule, that it is not easily procured; and says of the rule which ought to be received, that it must be "*easy to be procured and to be held.*"‡ If he had demanded of a Protestant that he would produce his rule of faith, the Protestant would not have had much difficulty in procuring a Bible. On the other hand, if the Protestant had said to the Cardinal, "You say of the rule of faith that 'it must be a rule easy to be procured,' it can, therefore, be no inconvenience for you to let me see your own rule. Please produce it." An honest and candid man would reply, "I would be happy to comply with your request, but, unfortunately, many books of the written Word are lost, and we have not yet collected the

* Lectures on the Eucharist, p. 39.

† Hereford Discussion, p. 46.

‡ Lectures on the Doctrines, &c., of the Catholic Church, vol. i. p. 44.

traditions; and, up to the present time, the Church has only, in a few instances, decided the meaning of texts. Please call again, and when the lost books are found, the traditions discovered, and the interpretations given, I shall be most happy to let you see our rule of faith."

36.—THE NOTES OF THE DOUAY BIBLE POSSESS NO AUTHORITY.

The indiscriminate reading of Holy Scripture, without notes or comments, has long been a grievance to the Church of Rome. The Romish priesthood of these kingdoms have constantly opposed such reading; but they have expressed their willingness that the Bible might be read with such notes as are in the Douay Bible.

A Roman Catholic bishop thus gives his sanction to an edition of the Douay Bible, with annotations, published with his own approbation :—

"I hereby sanction its circulation among the faithful, feeling convinced that, if read with becoming reverence, humility, and pious dispositions, its perusal will be attended with great spiritual advantages."*

The reader unskilled in the Romish controversy might think that, as the indiscriminate reading of the Bible in the vulgar tongue, without such notes, was strictly prohibited; and, as the addition of those notes enabled the Roman Catholics to read the English Bible, it ought to be concluded that these notes possessed the authority of the Church.

Such, however, is not the case. Strange as it may appear, under such circumstances, these notes possess no authority whatever; and the Romanist who is permitted to read his Bible in the light of these notes, is, yet, not bound to receive the interpretation given by a single one of them. This is one specimen of the marvellous inconsistencies of this infallible Church.

I now prove that these notes possess no authority, and that no Romanist is bound by them. In the Public Discussion in Downpatrick, in 1828, at page 109 of the

* Cornelius Denvir, D.D., R. C. Bishop of Down and Connor. Given at Belfast this 7th day of July, 1853.

report, there is the following statement, made by the Rev. Cornelius Denvir :—

“ The notes of the Rhemish Testament have been quoted. . . . With regard to the authority of these, or such notes in establishing an article of faith, I refer you to the sworn testimony of Dr. Doyle, before the Committee of Parliament. I proved that the text, John xv. 26, will not of itself prove the Procession of the Holy Ghost from the Son. The note in the Rhemish Testament, which says it does prove it, *is of no authority. This is merely the opinion of the unknown writer of the note, by which no Catholic is bound.*”

The Rev. Cornelius Denvir, who thus publicly repudiated the authority of the Rhemish notes, is the same Right Rev. Cornelius Denvir, R. C. Bishop, who gave his episcopal sanction to the reading of the Douay Bible, &c., and in whose edition is the identical note, the authority of which, or of any such, had been disavowed by himself, and also by Dr. Doyle.

37.—I now refer to the sworn testimony of Dr. Doyle. He is asked, before the “ Lords’ Committee,” March 21st, 1825:—

“ *You consider yourself pledged to all matters contained in the notes ?*”

ANSWER. “ NO, NOT BY ANY MEANS. On the contrary, there were notes affixed, I believe, to the Rhemish Testament, which were *most objectionable*, and, on being presented to us, we caused them to be expunged. *The notes carry, in our edition of the Bible, no weight*; for we do not know the writers of many of them. If we find them clear enough in explanation of doctrine, we leave them there; but whenever we find anything exceptionable, we put it out, as we have done in the cases I have referred to.”*

Can it be possible that the Romish laity will continue to be duped in this way? They are not to read the Bible *without* notes; but *with* the Douay and Rhemish notes they may read it. And yet, wonderful to say, these notes, whose presence effects such a marvellous change in their rights and liberties as Christians, have no authority whatever. They are not the infallible interpretations of the Church, even on an article of faith. They are the productions of—well, nobody knows whom. But they serve a purpose.

* Phelan’s Digest, vol. i. pp. 222, 223.

I conclude, therefore, the Romanist has, or thinks he has—

- 1.—The written Word, which he cannot understand.
- 2.—The Traditions, which he never can find ; and
- 3.—The Church's interpretation, which never existed.

Therefore he has NO RULE OF FAITH at all. He has no choice except between the *infallible* Bible and the *fallible* priest.



CHAPTER VI.

INFALLIBILITY.

SYNOPSIS.

1. Importance of the dogma to the Romanist. Entire submission to the Church necessary. To Protestants it is a subject for careful consideration.
2. The priest is the real mouthpiece of Rome; Milner cited.
3. Infallibility of the Church defined. Abridgment of Christian doctrine, Cat. Con. Trent.
4. The subjects of infallibility in time past. (1) Pope. (2) General Council. (3) Pope and Council. (4) Church universal.
5. Cardinal Manning on the infallibility of the Pope.
6. The English and Irish Romanists repudiated the Pope's infallibility. Act of 33 Geo. III., c. 21. Declaration of Romish prelates, 1810. Address of English Roman Catholics, 1808. Cardinal Perron.
7. Grattan's speech, 1810. Petition of Roman Catholics to House of Lords, 1812. Speech of Duke of Sussex.
8. Declaration of Roman Catholic Archbishops and Bishops in Ireland, 1826.
9. "The Faith of Catholics" cited. Bishop Baines. Charles Butler.
10. Father Maguire—Waterworth.
11. Rev. Stephen Keenan. The Pope's infallibility as an article of faith "a Protestant invention." Remarkable instance of Romish trickery.
12. Infallibility of General Councils. Almain.
13. Infallibility of Council presided over by the Pope. Suarez, Keenan, Milner, Nowlan.
14. Absurdity of supposing that two fallibles make an infallible.
15. Infallibility of Church universal. Alliaco and Gerson in the Council of Constance.
16. The objects of infallibility. Faith, Morals, Discipline, Fact. All? or which?
17. Milner's reason why the Church had not defined the immaculate conception of the Virgin Mary.
18. Infallibility of the Pope decreed by the Vatican Council, sess. iv. c. 4.
19. Cardinal Manning's six points for explanation.
20. Main questions for discussion. Manning's explanations of *terms*. Extension of the infallibility.
21. Identity of the infallibility of Pope and Church.
22. "The Church" defined. Abridgment of Christian doctrine. Tridentine Cat.

23. The point at issue not the infallibility of the *Church of Christ*, nor of the *Catholic Church*, but of the Church of Rome.
24. If the Church's infallibility cannot be proved, then neither can the Pope's; and if the Pope's infallibility cannot be proved, then neither can the Church's.
25. What is meant by "infallibility?" Sherlock quoted.
26. Nature of the evidence required to prove infallibility. Absolute certainty necessary.
27. Absolute and moral certainty compared.

1.—To the Romanist the dogma of infallibility is of vital importance, as on it rest his Church's claims to the authority by which she rules his conscience, and guides his conduct.

Cardinal Wiseman thus expresses his sentiments with regard to submission to Church authority:—

"For no one is, or can be, a Catholic but by his entire submission to the authority of his Church."*

Again he says:—

"For the moment any Catholic doubts not alone the principles of his faith, but any one of those doctrines which are thereon based—the moment he allows himself to call in question any of the dogmas which the Catholic Church teaches as having been handed down within her—that moment the Church conceives him to have virtually abandoned all connection with her. For she exacts such implicit obedience that, if any member, however valuable, however he may have devoted his early talents to the illustration of her doctrines, fall away from his belief in any one point, he is cut off without reserve."†

To Protestants, also, this subject is deserving of careful consideration. It involves the question whether or not they are lawful opposers of antichristian usurpation, and maintainers of Christian rights; or rebels against the sovereign authority of Christ, delegated to His Church, and exercised by His Vicar, the Pope of Rome. Whether or not it is their right to exercise their private judgment on the interpretation of God's revelation to mankind, or their duty to submit their judgment, in all matters affecting the salvation of their souls, to the priests of the Romish Church.

2.—That the *priest* is to the ordinary Romanist the real mouthpiece of Rome, is thus set forth by Dr. Milner:—

* Lectures on the Catholic Church, vol. i. p. 27.

† Ibid. p. 76.

"Most likely the Catholic peasant learns the doctrine of the Church from his parish priest; but then he knows that the doctrine of this priest must be conformable to that of his bishop, and that otherwise he will soon be called to account for it. He knows also that the doctrine of the bishop himself must be conformable to that of the other bishops and the Pope, and that it is a fundamental maxim with them all never to admit of any tenet but such as is believed by all the bishops, and was believed by their predecessors, up to the Apostles themselves."*

3.—Previous to the Vatican Council, infallibility was claimed rather *for* than *by* the Church of Rome. Her adherents asserted her infallibility, but did not refer to any dogmatic definition of faith as setting forth the doctrine.

In the "Abridgment of Christian Doctrine," p. 21, the following question and answer are given:—

Q.—"*Is the Church infallible?*"

A.—"She is, and therefore all men may rest securely on her judgment."

The Catechism of the Council of Trent teaches thus:—

"*The Church cannot err in dogmas of faith or morals.*"

"But as this one Church, because governed by the Holy Ghost, *cannot err* in delivering the discipline of *faith and morals*, so all other societies, which arrogate to themselves the name of Church, because guided by the spirit of the devil, are necessarily sunk in the most pernicious errors both of doctrine and morals."†

But whilst a "unanimous consent" seems to have been given to the infallibility of the Church, Romanists were by no means agreed as to the *subjects*, or *objects*, of infallibility.

I.—THE SUBJECTS OF INFALLIBILITY.

4.—One party held the infallibility of the Pope; a second party held the infallibility of General Councils; a third party placed the infallibility in the union of Pope and Council, or, in other words, in the Church *virtual* and the Church *representative* conjoined. A fourth faction, less numerous than any of the others, attached the prerogative to the Church universal.

* End of Controversy, Letter xii.

† Catechism of Council of Trent. Donovan's Translation, question xvii., part 1, chap. x. p. 100.

5.—As to the first-named opinion—that of the infallibility of the Pope—Cardinal Manning, in his work entitled, “The Vatican Council and its Definitions,” p. 140, gives what he calls “a few evidences of the unbroken tradition of England, as to the infallibility of the Roman Pontiff.” He says :—

“As to the bishops and doctors of the English Church before the Reformation, I may first remind you of the words of St. Anselm, St. Thomas of Canterbury, and Bradwardine, three primates of England, given in the pastoral of last year. To these may be added St. Ælred of Rivaux, John of Salisbury, Robert Pullen, Thomas of Evesham, Robert Grossete, Roger Bacon, Scotus, Bachon, Holcot, Richard Ralph, and Waldensis. In these writers the Primacy of the Pontiff, and the obligation, under pain of sin, to obey his judgment and doctrines, is laid down with a perfect unconsciousness that any Catholic could dispute the Divine certainty of his guidance.”

He then proceeds to cite extracts from Sir Thomas More, Cardinal Fisher, Cardinal Pole, Harding, Campian, Sanders, Kellison, Southwell, Alban Butler, Hay, and Milner, for the purpose of proving that they all held the infallibility of the Pope.

Again, Cardinal Manning says in another work :—

“That the infallibility of the Pope was a doctrine of Divine faith before the Vatican Council was held.”*

Also, at page 15, he says :—

“The infallibility of the Head of the Church was a doctrine of Divine faith before it was defined in 1870, and to deny it was held by grave authorities to be at least proximate to heresy, if not actually heretical . . . but it was never lawful to Catholics to deny the infallibility of a pontifical act *ex cathedra*.”†

Before the decree of the Vatican Council, Manning not only held the infallibility of the Pope, but maintained that the infallibility of the Church depended on the infallibility of the Roman Pontiff. Nay, the very existence of the Church, as a Church, depended on the primacy of the Pope. He says,

* Letter to the Editor of the *New York Herald*, cited in the “Vatican Decrees,” p. 5.

† The Vatican Decrees in their Bearing on Civil Allegiance, p. 15.

“Take from the Church the primacy which Peter brought and bequeathed to Rome, and the Church has ceased to exist; it has vanished from men’s eyes, has lost its infallible teaching, and can no longer guide mankind in the way of salvation.”*

From the confident way in which the Cardinal writes, one might imagine that the doctrine of the Pope’s infallibility had been the received and established faith of the Romanists of England for hundreds of years past. Such, however, is not the case. Papal infallibility was not the faith of the Romish Church in Great Britain or Ireland. It has been loudly disclaimed by English, Scotch, and Irish Romanists.

**PROOF THAT ENGLISH AND IRISH ROMANISTS REPU-
DIATED THE POPE’S INFALLIBILITY.**

6.—The declaration and oath prescribed to be taken by Roman Catholics, pursuant to the statute of 33 Geo. III. ch. 21, A.D. 1793, contains the following:—

“I also declare that it is *not* an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible.”

With reference to this oath, the Roman Catholic prelates of Ireland, assembled in Dublin on 26th Feb., 1810, declared as follows:—

“Resolved, that said oath, and the promises, declarations, adjurations, and protestations, therein contained, are notoriously, to the Roman Catholic Church at large, become a part of the Roman Catholic religion, as taught by us the bishops, and received and maintained by the Roman Catholic churches in Ireland; and, as such, are approved and sanctioned by the other Roman Catholic Churches.”†

The Romanists of England expressed their sentiments on this subject in 1808:—

“We, therefore, English Roman Catholics, whose names are hereunder written, beg leave again to solicit the attention of our countrymen, and to lay before them the following unanswered and

* Centenary of St. Peter, p. 19.

† “The Address of the Roman Catholic Prelates assembled in Dublin, on 10th Feb., 1810, to the Clergy and Laity of the Roman Catholic Churches in Ireland.” Appendix to Sir J. C. Hippisley’s Speech on Cath. Quest., 1810, p. xviii.

unanswerable documents of the purity and integrity of *the religious and civil principles* of ALL His Majesty's Roman Catholic subjects in respect to their King and country."

They refer to the declaration and oath of 13 and 14 Geo. III.; and then, as the 2nd document, refer to, and set forth fully, the *oath and declaration* of 33 Geo. III., containing the words which I have quoted. This address is signed by the following, among many others:—John Douglas, D.D., Vic. Ap. Lon., Shrewsbury, Petre, Dormer, &c., &c.*

Sir John Cox Hippisley quotes from Cardinal Perron's answer to James I. of England, for the purpose of proving that Romanists did not, as an article of faith, hold the Pope's infallibility.

Cardinal Perron says:—

"Let this be held as undoubted and certain, that the Popes themselves do not rank questions concerning the infallibility of the Sovereign Pontiff, or his authority over councils, among articles of faith, or points of doctrine necessary to be believed by those who are in the Church, or who are received into its communion. Nor ought this to be forgotten, that no one of all the bishops of Rome ever proposed, or insinuated in any of their solemn diplomas, in which they urged the authority of their See, anything concerning the infallibility of the Pope, speaking *ex cathedra*, or his superiority over a General Council."†

7.—The next evidence which I adduce is the statement of Mr. Henry Grattan, in the House of Commons, May 18th, 1810, who, in advocating the Romish claims, said:—

"I will abridge the charge against the Catholics. It is nearly as follows . . . that they believe that the *Pope is infallible*, &c. . . To establish this *monstrous libel* the framers have brought no proof whatever; and to disestablish these charges, we give the answers, &c.‡

The petition of the Roman Catholics of Ireland,

* "An Address of several of His Majesty's Roman Catholic Subjects to their Protestant Fellow-subjects," given in full in Hippisley's Appendix, xxxiii.-xlii.

† Hippisley's Appendix to his Speech on the Catholic Claims, &c., p. 141.

‡ Hansard, xvii. col. 18, 19.

presented, by the Earl of Donoughmore, to the House of Lords, April 20th, 1812, states—

“And that it is not an article of the faith, neither are we bound to believe that the Pope is infallible.”*

On the Debate on the Earl of Donoughmore’s motion, in the House of Lords, April 21st, 1812, the Duke of Sussex, in his speech on behalf of the Roman Catholic claims, said that—

“The claims for infallibility have been constantly opposed by almost every temporal potentate professing the Christian faith. . . . *As to the Pope’s infallibility, it is a doctrine as absurd in itself as pernicious in its consequences*—the spurious child of arrogance, fostered by credulity, and nurtured by servile adulation. *The best informed Catholic divines do not acknowledge this principle as to the person of the Pope.*”†

It may be said that the Duke of Sussex, the Earl of Donoughmore, and Mr. Henry Grattan, were not Romanists, and that, therefore, their statements are inadmissible. True, they were not Romanists; but in those representations of Romish dogma they were merely the mouthpieces in Parliament of the Romanists of these kingdoms, at that time.

8.—I now refer to the DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN IRELAND, made in Dublin on the 25th January, 1826, and signed by thirty archbishops and bishops. Amongst the signatures is that of John MacHale, D.D., the present titular Romish Archbishop of Tuam :—

“XI. The Catholics of Ireland not only do not believe, *but they declare upon oath, that it is not an article of the Catholic faith, neither are they thereby required to believe that the Pope is infallible.*”‡

9.—I now produce further evidence, from well-known individual members of the Church of Rome. Berington and Kirk, in “The Faith of Catholics,” teach, PROPOSITION xiii. :—

* Hansard, xxii. col. 455. † Ibid., xxii. col. 571.

‡ Dr. Doyle’s Essay on the Catholic Claims, 1826, page 300.

"It is no article of Catholic faith to believe that the Pope is in himself infallible, separated from the Church, even in expounding the faith."*

Bishop Baines, in 1822, wrote as follows :—

"Bellarmine and some other divines, chiefly Italians, have believed the Pope infallible when proposing *ex cathedrâ* an article of faith ; but, in England or Ireland, I do not believe that any Catholic maintains the infallibility of the Pope."†

Mr. Charles Butler, the eminent Roman Catholic historian and controversialist, in describing the "Difference between Transalpine and Cisalpine Doctrines, on the Temporal and Spiritual Power of the Pope," says of the *Transalpines* :—

"They further ascribe to the Pope the extraordinary prerogative of personal infallibility, when he undertakes to issue a solemn decision on any point of faith."

And of the *Cisalpines* he states :—

"They affirm that a General Council may, without, and even against, the Pope's consent, reform the Church. *They deny his personal infallibility, and hold that he may be deposed by the Church, or a General Council, for heresy or schism,*"‡

10.—The Rev. T. Maguire, in his Discussion with the Rev. Richard T. P. Pope, says :—

"I may premise that the Pope's infallibility is not a doctrine of mine, nor of any Catholic," p. 47.

"I said that no Catholic is bound to believe in the infallibility of the Pope; and I reassert that it does not form an article of Catholic faith. Divines have had, and still may have, their private quarrels about it," p. 60.

Again he recurs to the subject, and expresses his opposition to the doctrine, p. 63 :—

"*I am opposed to the doctrine of the Pope's infallibility. It is imposed upon me by Mr. Pope; but I have already stated that it forms no part of the doctrine of the Catholic Church, and is not received by the Catholics throughout the world.*"§

* London Ed. 1813, pp. 177-178.

† Defence against Dr. Moysey, p. 230, 1822, cited by Right Hon. W. E. Gladstone in "Vaticanism," p. 48.

‡ The Book of the Roman Catholic Church, 1825, pp. 122-123.

§ Discussion between Pope and Maguire, Dublin, 1827.

It is rather remarkable that, on the occasion in which "Father Tom" was thus repudiating the Pope's infallibility, his chairman was the celebrated Mr. Daniel O'Connell.

The Rev. James Waterworth, in his Discussion with the Rev. John Venn, says :—

"Have I yet to inform Mr. Venn that the Pope is not the Church, and that I altogether deny the infallibility of the Pope?"

"I hold the infallibility of the Church—not the infallibility of the Pope."*

II.—The Rev. Stephen Keenan, in his "Controversial Catechism," published with the approbation of the four Romish bishops in Scotland, puts the following question :—

Q.—"Must not Catholics believe the Pope in himself to be infallible?"

A.—THIS IS A PROTESTANT INVENTION; *it is no article of the Catholic faith.* No decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body; that is, by the bishops of the Church."†

Continental Romanists have been divided in opinion as to the Pope's infallibility; Italians for, and Gallicans

* Hereford Discussion, 1840, pp. 180-181.

† Controversial Cat., New Ed., corrected by the Author, *Twenty-fourth Thousand*, p. 112. I quote this question and answer from "the *Twenty-fourth Thousand*." The copy which I generally use is of the *Eleventh Thousand*, published in 1854. We have in this "New Ed., 24th Thousand," a remarkable instance of Rome's "change of faith." I have now before me two copies. The one contains the disclaimer of papal infallibility, which I have quoted, and which was given in all previous editions; but in the other copy, both question and answer are omitted, and, on the opposite page, a blank space is left, so that the copies may correspond as before. How can this be accounted for? Up to the middle of the year 1870, the Pope's infallibility was not an article of faith. The issue of the 24th Thousand had been commenced, and hence it is that the Pope's infallibility was denied as heretofore. But, before the issue was completed, the Vatican Council made the Pope's infallibility an article of faith; and then the alteration was made in the remaining copies. Can it be said that Rome has not changed her faith, when *Romanists are now obliged to believe, on pain of damnation*, that which they had been taught to believe was a "Protestant invention?"

against. On the side of the infallibilists we find Baronius, Bellarmine, Binius, Caranza, Canus, &c., &c. Opposed to them are Gerson, Launoy, Almain, Richerius, Alliaco, Lyra, Marca, Du Pin, Bossuet, &c., &c.

12.—The *second* opinion places infallibility in the Church representative, or a General Council. Those who hold this view look upon a General Council as the highest tribunal in the Church, and as being guided by the Holy Ghost—that it is the supreme judge of controversies, from whose decisions there is no appeal.

Almain was a supporter of this theory. He alleges, according to Du Pin, that—

“ All the doctors of Paris, and the Gallican Church, do maintain that the Pope's power is subordinate to that of the General Council; that the Council has power to make laws which the Pope is obliged to obey; that the *Council is infallible, and the Pope is not*, and therefore he ought to submit himself to its light; that we may appeal from the Pope to a General Council; and, in a word, *that the Council has power to judge and depose the Pope.*”*

This is the Gallican, or Cisalpine, doctrine. The Gallican Church, for centuries, opposed the monstrous pretensions of the Papacy. Her most eminent sons have maintained the superiority of the General Council to the Pope. In conformity with these sentiments are the decisions of the General Councils of Pisa, Constance, and Basil, and which will be referred to more fully in a subsequent chapter.

13.—A *third* party ascribe infallibility to a general Council presided over by the Pope. In other words, to Pope and Council conjointly.

Suarez writes thus :—

“ A general Council, at which the Pope is present, either in person or by his legates, after it has been confirmed by the Pope himself, *is an infallible rule of faith.* This is an article of faith wherein all Catholics agree.”

P. 5.—De Fide, sec. 7, n. 9.

Keenan and the Scottish Roman Catholic Bishops held this doctrine in A.D. 1854.

* Du Pin, Eccl. His., vol. iii. p. 283.

Q.—“*What is a general or Œcumenical Council?*”

A.—“An assembly of Bishops, to which all the Bishops of the world are invited or summoned, presided over by the Pope or his legates, or at least confirmed and approved by him.”

Q.—“*Can a council err in its decisions on any matter of faith?*”

A.—“General, or Œcumenical Councils are infallible in matters of faith, not so particular Councils.” *

Bishop Milner belonged to this party. He says:—

“His lordship with other controvertists object against the infallibility of the Catholic Church, that its advocates are not agreed where to lodge this prerogative; some ascribing it to the Pope, others to a general Council, or to the Bishops dispersed throughout the Church. True, schoolmen discuss some such points, but let me ask his lordship whether he finds any Catholic who denies or doubts that a general Council with the Pope at its head, or that the Pope himself issuing a doctrinal decision, which is received by the great body of Catholic Bishops, is secure from error? Most certainly not, and hence he may gather where all Catholics agree in lodging infallibility.” †

The Rev. Mr. Nowlan, an Irish Roman Catholic Priest, says:—

“Some Catholic divines indeed maintain that the Pope in his ministerial capacity, speaking *ex cathedra* on matters of faith, is infallible, *but there are others who do not hold this opinion*. But all Catholics know and believe that the Church is infallible, whether assembled in a general Council of her Bishops with the chief Pontiff at their head; or when dispersed throughout the world, her Bishops receive and assent to the definitions of faith of the chief pastor. Every Catholic knows and believes this.” ‡

14.—This system is opposed by the advocates of both the other opinions; inasmuch as it is opposed to the infallibility of the Pope *per se*, and also to the infallibility of the Council *per se*. It cannot be reconciled with the decrees of the Council of Florence and 5th Lateran, on the one side, nor with the decrees of Pisa, Constance, and Basil, on the other. It certainly appears strange that two fallibles, namely, a fallible Pope and a fallible Council, should, when joined together, make one infallible. There *may be* a chemical law, by which a fallible Council and a fallible Pope,

* Controv. Cat. p. 110. † End of Controversy, letter xii.

‡ Discussion at Carlow, 1824, p. 94.

by being brought into contact with each other, lose their natural qualities and obtain another, the direct contradictory of that which they have lost. If there is such a law it is not generally known. Doubtless by the same law two dead men by contact might both become alive again; two sick men by contact might both become well again; or two blind men by entering into close partnership might both receive sight.

15.—A *fourth* party, rejecting the infallibility of Pope and Council and of both conjointly, attribute the prerogative of inerrability to the Church diffusive, embracing the general body of the faithful. The partizans of this system are few; but among them may be found the names of Alliaco, Panormitan, and Mirandula.

Alliaco, in the Council of Constance, with reference to the deposition of Popes Gregory XII. and Benedict XIII. by the Council of Pisa, said:—

“Was the Council of Pisa ever so lawful, it does not follow from thence, that it was infallible, *because several Councils have erred, not only in fact, but in law, and, what is yet more, in the faith.*” *

This shows that he rejected the infallibility of Councils; and the following proves that he equally denied the infallibility of *Popes*.

“It follows from all that has been said, that according to the divine and human laws the Pope may in several cases be tried and condemned by the Catholic Church, or by the general Council which represents it.” Again, “Ecclesiastical polity, therefore, requires that when a Pope undertakes to destroy the Church, either *by heresy* or tyranny, or by some other notorious crime, we should appeal from his judgment, accuse and condemn him in a general Council.” †

The opinions of the celebrated John Gerson may be here referred to. He says:—

* Lenfant's History of the Council of Constance. London, 1730, p. 74. The following note is given in Lenfant:—“*Secundum magnos quosdam Doctores, generale consilium potest errare non solum in facto, sed etiam in jure, et quod magis est in fide.*” Ex MS. Vind. ap. Von Der Hardt, t. ii. p. 201.

† Lenfant, Hist. Con. Constance, vol. i. p. 202.

"The *Catholic Church* consists of several members, which make up one body, *Greeks, Latins, Barbarians*, men, women, peasants, nobles, poor, or rich, provided they believe in Jesus Christ. That Jesus Christ is the only head of that Church."

He denies that the Pope is the head of this Church, and affirms that "every man may be saved in this Church and its faith, even though there were no Pope in the world." To this Church "was committed the power of binding and loosing, which power could exist among all the believers in the world, *even though there were no Pope.*" That to this Church appertains infallibility and indefectibility. He then draws a distinction between this *infallible Catholic Church, which does not need a Pope*, and the *particular Church of Rome*, as follows :—

"But there is another particular and private Church called Apostolical, which is included in the Catholic Church, and consists of the Pope, Cardinals, Prelates, and Clergy. It has been the custom to call it the Church of Rome, and it is supposed that the Pope is the head of it, and that the other clergy are members. *This Church may err, may deceive itself and others, be heretical, and schismatical, and even entirely fall away*, and has no authority more than what it has from the collective Church, of which it is the instrument and minister." *

THE OBJECTS OF INFALLIBILITY.

16.—Here there seems to have been the same kind of "groping in the dark." What are the *objects* of the Church's infallibility? Faith, morals, discipline, and fact? ALL of them, or only *some* of them? If some of them, which? If *faith* and *morals* only; why not *fact*? why not *discipline*? What is the infallible distinction between faith and discipline? Where and when has it been determined? Is a breach of discipline contrary to faith? Is it contrary to morals? If contrary to faith, how is it that the infallibility does not refer to discipline? If a breach of discipline be contrary to morals, how is it that infallibility does not include discipline as well as morals? If a breach of discipline be not contrary to faith, or morals, why does Rome excommunicate those who are guilty of it? How can

* Lenfant, Hist. Con. Constance, vol. i. pp. 444, 445.

she exclude from heaven those who only violate a rule which she may have erred in making? Clerical celibacy is said to be a matter of Church discipline. If discipline be not an *object* of infallibility, may not Rome be guilty of anti-Christian tyranny in debarring men from the exercise of their natural rights? She cannot plead that she acts in accordance with God's will, as, this being a matter of discipline, and her infallibility not reaching to it, she cannot be infallibly certain as to whether she is right or wrong. Again, are *facts* objects of infallibility? If so, are *all* facts, or *some* only? If *some* only, how determine which? if *all* are, must she not be omniscient? Are not *facts* the *objects* of *faith*? How can the infallibility which has faith for its object, fail with respect to the facts which are the objects of faith?

These contradictions, disagreements, and difficulties furnish a strong presumptive proof against the doctrine of infallibility.

It will, perhaps, be said by the Romanist: "All these things are now cleared up. The Vatican Council has infallibly decided on these points, and now there is neither doubt nor disagreement." Still, although this representation were to be admitted as true, ignoring Dr. Dollinger, Janus, and their co-dissentients, the fact remains uncontradicted, that, for hundreds of years—even until the year 1870—this so-called infallible Church never answered the important and vital questions so often put, or explained the difficulties which perplexed the minds of her children. That she, in fact and deed, utterly failed to declare the whole counsel of God to a world that was perishing for lack of knowledge.

17.—The reason assigned by Milner, as to why the Church did "not decide the controversy concerning the conception of the Blessed Virgin, and several other disputed points," was "because she sees nothing absolutely certain concerning them, either in the written or the unwritten word, and therefore leaves her children to form their own opinions concerning them."* But, if the Church, for eighteen hundred years, could "*see nothing*" absolutely certain about the Pope's infallibility, "either

* End of Controversy, Letter xii.

in the written or the unwritten word," are we not entitled to ask, how, or by what means, she could see *something* absolutely certain in the year 1870? Were her powers of vision increased? If so, she could not see well enough before, and was only *something* better than a blind guide at best; but if it were not by increased powers of vision that she saw the something absolutely certain in the written or the unwritten word, then it must have been that there was something in the written or the unwritten word that was not there before. But this would be a specimen of development which the Romanist will scarcely endorse. If it be said, "The question is at length decided on account of its great importance to the Church and the world:" the answer is, that it was equally important three, five, or eight hundred years ago. If it be said, "It is now defined because it has recently been opposed; as the Divinity of our Saviour was in the first Council of Nice, because it was opposed by the Arians; or the Divinity of the Holy Ghost, in the first Council of Constantinople, because it had been opposed by the Macedonians:" I answer, the dogma of papal infallibility was opposed as strongly three, four, or five hundred years ago, as it is now. It was opposed before the sun of the Reformation shed its blaze of light on the dark deeds of the papacy.

PAPAL INFALLIBILITY DECREED BY THE VATICAN COUNCIL.

18.—The Vatican Council, Sess. iv. cap. iv, thus sets forth the Pope's infallibility as an article of the faith, to be believed on pain of anathema:—

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority—he defines a doctrine regarding faith or morals, to be held by the universal Church, by the Divine assistance promised to him in blessed Peter, *is possessed of that infallibility* with which the Divine Redeemer willed that His Church should be endowed for defining doctrine, regarding faith or morals; and that, therefore, such definitions of the Roman

Pontiff are irreformable of themselves, and not from the consent of the Church.

"But if anyone—which may God avert—presume to contradict this our definition: let him be anathema."*

19.—Cardinal Manning says that "they who reject the definitions of the Vatican Council are already in heresy" (the Vat. Con. p. 40). According to the Cardinal, there are, in the above "definition, six points to be noted."

That there may be no possibility of misconception, I shall give them in his own words:—

"1.—First, it defines the meaning of the well-known phrase, *loquens ex cathedrâ*, that is, speaking from the seat or place, or with the authority, of the supreme teacher of all Christians, and binding the assent of the Universal Church.

"2.—Secondly, the subject matter of his infallible teaching, namely, the doctrine of faith and morals.

"3.—Thirdly, the efficient cause of infallibility, that is, the Divine assistance promised to Peter, and in Peter to his successors.

"4.—Fourthly, the act to which this Divine assistance is attached, namely, the defining of doctrines of faith and morals.

"5.—Fifthly, the extension of this infallible authority to the limits of the doctrinal office of the Church.

"6.—Lastly, the dogmatic value of the definitions *ex cathedrâ*, namely, that they are in themselves irreformable, because in themselves infallible, and not because the Church, or any part or member of the Church, should assent to them."†

20.—The following points are now presented, as embodying the substance of the main questions for discussion:—

1st. The Church of Rome is the Church of Christ.

2nd. The Church of Rome is infallible.

3rd. The objects of infallibility are "faith and morals."

4th. The Pope possesses the same infallibility as that which the Church possesses.

Cardinal Manning explains some of those terms as follows:—

"*Faith and morals* signifies the whole revelation of faith, the whole way of salvation through faith."‡

"*The object of infallibility* is the whole revealed word of God, and all that is so in contact with revealed truth, that without treating of it, the word of God could not be guarded, expounded,

* The Vatican Council, &c., by Cardinal Manning, p. 218.

† Ibid. p. 57.

‡ Ibid. p. 60.

and defended. As, for instance, in declaring the Canon and authenticity and true interpretation of Holy Scripture and the like."*

The infallibility extends also to "the authenticity of certain texts, or versions of the Holy Scriptures;" "that St. Peter was Bishop of Rome; that the Council of Trent and the Council of the Vatican are œcumenical." "That Pius IX. is the successor of St. Peter by legitimate election." Of the last three points he says: "They are so necessary to the order of faith, that the whole would be undermined if they were not infallibly certain." †

21.—With regard to the identity of the infallibility possessed by the Church and the Pope, the Cardinal says: "It is to be carefully noted that this definition declares that the Roman Pontiff possesses by himself the infallibility, with which the Church in unison with him is endowed." † Further, that "his (the Pope's) infallibility is not derived from the Church, nor through the Church." "The whole episcopate gathered in Council is not infallible without its head. But the head is always infallible by himself." "This Divine assistance" is "derived from the promise to Peter, and in Peter to his successors." §

22. THE CHURCH.—As the Vatican Council has not defined "the Church," except in so far as its visible head is concerned, we must have recourse to other sources of information. In the "Abridgment of Christian Doctrine," p. 17, we are told that—

"It is the congregation of all the faithful under Jesus Christ, their invisible Head, and His vicar upon earth, the Pope."

In the Tridentine Catechism we have more detailed information. We are informed that—

"The Church, then, consists principally of two parts, the one called the Church triumphant, the other, the Church militant. The Church triumphant is that most glorious and happy assemblage of blessed spirits, and of those who triumphed over the world, the flesh, and the devil, and who free and secure from the troubles of this

* The Vatican Council, &c., p. 66.

† Ibid. p. 68.

‡ Ibid. p. 90.

§ Ibid. pp. 90-91.

life, enjoy everlasting bliss. But the Church militant is the society of all the faithful still living on earth." *

In *question vi.* we are told that in this part of the Church "there are two sorts of men, the good and the bad." This is repeated in *question vii.* entitled "the Church is visible, and comprises in its bosom both the good and the bad." And in *question xvii.* we are instructed that it is this Church that "*cannot err in dogmas of faith or morals.*"

I recur again to the "Abridgment of Christian Doctrine," where the question is put—

"What are essential parts of the Church?"

A.—"A Pope or supreme head, Bishops, Clergy, and Laity," p. 17.

23.—Let us now clearly perceive what is the point at issue. It is not, whether or not the *Church of Christ* is infallible. That might be admitted, and the infallibility of the *Church of Rome* be denied. It is not, is the *Catholic Church* infallible? Even were that to be acknowledged, it would be a mere begging of the question, to draw any conclusion therefrom in favour of the Church of Rome. If proofs are adduced to establish the infallibility of the Church of Christ, additional proofs will be required to prove that that Church is the Church of Rome. In like manner if the evidence for infallibility is adduced as applying to the Catholic Church, it must be proved that the *Catholic Church* and the *Romish Church* are identical. The question, therefore, to be determined is twofold, namely:—

Firstly. Whether or not the Church of Rome, comprising the Pope, the Bishops, the Clergy, the Laity, men, women, and children, the good and the bad, those who shall be saved, and those who shall be damned, is infallible in all its teaching regarding faith and morals? and

Secondly. Whether or not the Pope of Rome possesses the same prerogative of infallibility?

24.—If the Romanist fail to prove the infallibility of the Church, it is evident that he cannot prove the

* Cat. Con. Trent, Donovan's Transl., part 1., chap. x. p. 93. Question v.

infallibility of the Pope. It would not, however, follow that by proving the Church's infallibility, the infallibility of the Pope could thence be enforced. And as according to Cardinal Manning the Church is infallible because the Pope is infallible, therefore if the Pope's infallibility cannot be proved, then, neither can the Church's infallibility be established. Again, as the absolute certainty for the infallibility of the Pope must rest on the absolute certainty "that Pius IX. is the successor of St. Peter, by legitimate election," and that "St. Peter was Bishop of Rome,"* therefore no proofs will be sufficient unless they include those propositions. If a single link in the chain of evidence is wanting, Rome's cause is lost.

25.—INFALLIBILITY: *What do we mean when we speak of infallibility?*

A few words on this may be desirable before the discussion of the question as to the infallibility of Church or Pope.

Dean Sherlock states the matter with great clearness and precision. He says:—"First, then, I observe that infallibility belongs to persons, not to things. A proposition cannot be fallible, or infallible, but true or false; for fallible signifies that which can be deceived, infallible that which cannot be deceived, and therefore can be applied only to intelligent beings, who are capable of either." . . . "Secondly, perfect infallibility is nothing else but an universal certainty of knowledge; as, for instance, God only is infallible by nature."†

Sherlock goes on to show that God's infallibility arises from His infinite knowledge. That, as He knows all things, He cannot make a mistake. That infallibility and certainty in God are one and the same thing, and the difference between the certainty of creatures and the infallibility of God is, that the one is a finite, and the other an infinite knowledge. That, a finite knowledge which does not extend to everything may in some things be deceived, but that, as far as it extends, it may be certain, and that a fallible

* Vatican Council.

† Discourse concerning a Judge of Controversies. Gibson's Preservative against Popery, vol. iv. p. 304, London, 1848.

being is not one who can never be certain, but one who has not a natural knowledge of all things, and, therefore, may be deceived in those things outside the sphere of his knowledge.

26.—This leads us to an enquiry as to the nature of the evidence required to prove the infallibility of the Church and Pope. As this doctrine is now made an article of Divine faith, it can only be proved by such evidence as produces an absolute certainty in the mind. That this is a principle recognized, nay asserted, by Rome will appear from the following extracts from Keenan.

Q.—“*Can Protestants have Divine faith?*”

A.—“NO: because Divine faith is incompatible with doubt, and the faith of a Protestant must ever be accompanied by doubt.”

He then speaks of the qualities of Divine faith, and says they are found “only amongst Catholics.” He asks:

Q.—“*Is not the written Word of God alone a sufficient rule of faith?*”

A.—“No; because it is susceptible of different senses, and the interpreter may give it a wrong sense. Hence, that it may be to us an infallible rule of true faith, we must be *absolutely certain* that we understand the disputed passages correctly.”

Q.—“*Have Catholics on this head any certainty?*”

A.—“Their certainty is entire, because they receive from the Church, which they prove to be infallible, the exposition of the Scriptures.”

Q.—“*Have not Protestants this same certainty?*”

A.—“No; for each Protestant explains the Scripture according to his own particular light, or fancy, or prejudice. Hence, he never can be certain that he is right, as he can never be *absolutely certain* that he is not deceived in his interpretation.”*

27. ABSOLUTE AND MORAL CERTAINTY.—Here, then, is a plain distinction made between *absolute*, or, as he sometimes expresses it, *infallible* certainty and *moral* certainty. *Absolute* certainty is necessary for *Divine faith*. *Moral* certainty is insufficient. Romanists have the former, Protestants the latter only. Hence, the Romanist has Divine faith—the Protestant has not. The Romanist is *absolutely* certain that he is right; the Protestant “can never be certain that he is right.” In the next answer, Keenan particularises certain important points, on which, as he alleges, Protestants have no *real certainty*:

* Controv. Cat. p. 46.

Q.—“*Show us why those who are not Catholics can have no other than a doubting, or vacillating faith?*”

A.—“It is because there are three essential points upon which they have no real certainty. They have no real certainty as to the canon of Scripture; they have none as regards their versions, or translations, of Scripture; and they can never be certain that their *interpretations are the genuine meaning of God's Word*” (p. 47).

In another chapter I shall show the utter baselessness of Keenan's assumptions regarding the certainty which Protestants have with regard to the *canon, versions, translations, and interpretations of Scripture*. I shall also prove that the position in which he endeavours to place Protestants is precisely that which he himself, the four bishops who have endorsed his statements, and all other Romanists, are compelled to occupy. At present I content myself with drawing attention to the fact that, in the case of the Romanist, he is bound to show that he has *absolute certainty of the entire conclusiveness of the proof on which he grounds the infallibility of the Church and Pope*. This I shall press again and again, as I examine the arguments in detail.*

* *Moral Certainty Sufficient to Prove the Protestant Rule.*—

“But against the Protestant rule, Mr. Brown has argued that, whatever presumptive evidence may be adduced in favour of it, yet we must remember that presumptive evidence is never sufficient. It only, he says, produces moral certainty, not actual demonstration. Allow me to reply by saying that *we are believing and acting every day of our lives upon moral certainty*, and we do not refuse our assent to things simply because they are capable of being proved in the way of mathematical demonstration. A philosopher of great celebrity said, ‘some things are *incapable of demonstration*,’ yet they are as *fully believed to be true as if they could be actually demonstrated*. How do we know, for example, the genuineness and authenticity of any book—take any ancient historian, or any of the poets—or how do we know—(suppose none of us in this place have ever been in India)—how do we know, I say, that there *is* such a place? We have no actual demonstration that there is, nor have we actual demonstration of the authenticity of any ancient book. Why do we, then, believe that there is such a place as India, or that such a book is authentic? Simply *on the ground of moral certainty, arising from a species of evidence which we deem worthy of credit*. Therefore, presumptive evidence, upon this principle, may, in the present case, be admitted as a valid kind of argument.”—Rev. E. Tottenham, Downside Discussion, p. 56.

CHAPTER VII.

INFALLIBILITY.

SYNOPSIS.

1. Argument from *Reason* for infallibility. Keenan cited.
2. *Answer*.—On the same principle we ought to be ourselves infallible. Chillingworth's answer given in a note.
3. On the same principle there ought to be an infallible judge to keep us from *sin* in practice. Any Church could plead the necessity as well as the Church of Rome.
4. Argument against, from the analogy of the State to the Church.
5. If there is absolute certainty for the argument from reason, then absolute certainty for an article of faith can be had without the Church. If there is no absolute certainty, the argument cannot prove infallibility.
6. Keenan supposes an objection to the above. Answered on his own principle of reasoning.
7. The mode of reasoning by which Romanists prove the Divine authority of the Scriptures. "The vicious circle." The Church proves the authority of the Scriptures, and, *vice versa*, the Scriptures prove the authority of the Church.
8. If the Romanist proves the Scripture by *evidence*, this leads to (1) absolute, or (2) moral certainty. If to absolute certainty, it can be had without the Church; if to moral certainty, the Protestant has the same.
9. Illustration of the Romish principle, requiring absolute certainty.
10. The certainty of the judge's decision cannot be greater than that of his infallibility. Chillingworth, note.
11. Argument from infallibility of the Jewish Church. Jewish teachers were to be obeyed, therefore they were infallible.
12. *Answer*.—On the same principle the civil magistrates are infallible, Rom. xiii. 1, 2; masters are infallible, Eph. vi. 5; husbands are infallible, Eph. v. 22, &c.
13. The Jewish Church proved to be fallible, Isaiah lvi. 10, 11, ch. i. 3, 4; Ezek. xxxiv. 1-8.
14. The argument from Mal. ii. 7, "The people commanded to seek the law from the lips of the priesthood" (Keenan). The Jewish Church fell into idolatry.
15. The Jewish Church rejected our Saviour.
16. The Jewish Church excluded the apocryphal books from the canon. If it was right, Rome is wrong.
17. The infallibility of the Jewish Church would not imply the infallibility of the Church of Rome.

18. Reason why Keenan is so often referred to. Romish proofs from Old Testament, Isaiah ii. 3. *Answer.*—This does not refer to Rome at all, &c. If it proved infallibility, it would also prove impeccability.
19. Isaiah liv. 17; Isaiah lx. 12. *Answer.*—No reference to Rome, or to infallibility. These texts explained.
20. Ezek. xliv. 23. *Answer.*—The preface to this chap. in the Douay Bible applies the whole passage to the Jewish priesthood. Psal. cxxxii. 13; Isaiah liv. 4.
21. Isaiah lx. 15 and 18. *Answer.*—The note in the Douay Bible refers the passage, verse 18, to the Church triumphant in heaven.
22. Ezek. xxxiv. 22; Isaiah xxxv. 5, ch. lxi. 8. *Answer.*—All these texts refer to the Church of Christ, and not to the Church of Rome.
23. Isaiah lix. 20. *Answer.*—If this proves infallibility, it also proves impeccability, and also of each member of the Church. St. Paul refers this verse to the general restoration of the Jews, &c.
24. Jer. xxxii. 39; Ezek. xxxvii. 24. *Answer.*—Keenan garbles the passage in Ezek. It refers to the Jewish Church subsequent to its conversion to Christianity.
25. Deut. xvii. 8-12. Note in Dr. Troy's Bible. Dens quotes this text to show that heretics ought to be put to death. Adduced at Carlow Discussion by Rev. Mr. O'Connell. Reply of Rev. Mr. Pope.

ROMISH ARGUMENTS FOR INFALLIBILITY STATED AND REFUTED.

I.—*Argument from reason.*

Romanists attempt to prove infallibility from reason. Keenan urges the argument as follows:—

Q.—“*Does reason, which is the handmaid of Scripture, speak out clearly on infallibility?*”

A.—“Yes, very clearly and decidedly.”

Q.—“*What does reason tell us of a fallible Church?*”

A.—“That as such a Church may teach error, it is evidently unworthy of a good and merciful God.”

Q.—“*Does not the idea of a fallible Church militate against the goodness and wisdom of God?*”

A.—“A good God who has been so solicitous to save us could not surely commit us to the blind guidance of mere human reason or opinion; nor could such an uncertain means for our safety be devised by an All Wise Being.”

Q.—“*Is not this clear, even from the love God bears to us?*”

A.—“Yes, if He loves so as to have sent His only Son to die for us, surely, having done so much, He could not commit us to the blind guidance of an erring, fallible teacher.”

Q.—“*What inference do you draw from all this?*”

A.—“That to have true faith we must have a teacher that cannot err.” “The infallible teacher we so absolutely require can be no other than the teaching body of the true Church of Christ.” *

2.—*Answer.* 1. Reason would tell us with equal plausibility, that as it is necessary to have true faith, and as this can only be had by an infallible guide, and as we might mistake the teaching of any guide unless we were infallible ourselves, that therefore a good God, who loves us so, would not leave us unprovided against the possibility of misunderstanding the teachings of the infallible judge, and that, therefore, we must conclude that we ourselves are infallible.*

Therefore either there should be no error, no sin, no temptation, or else everyone ought to be infallible. But, error, sin, and temptation exist; reason, therefore, tells us, that we are moral agents, accountable beings, responsible to God for the use which we make of the knowledge, and means of obtaining knowledge, which He has given us.

* “But it is more useful and fit,” you say, “for the deciding of controversies, to have, besides an infallible rule to go by, a living infallible judge to determine them; and from hence *you* conclude that certainly there is such a judge.” But why then may not another say that it is yet more useful, for many excellent purposes, that all the patriarchs should be infallible, than that the Pope only should? Another that it would be yet more useful that all the Archbishops of every province should be so, than that the patriarchs only should be so. Another that it would be yet more useful, if all the Bishops of every diocese were so. Another that it would be yet more available that all the parsons of every parish should be so. Another that it would be yet more excellent if all the fathers of families were so. And, lastly, another, that it were much more to be desired, that every man and every woman were so, just as much as the prevention of controversies is better than the decision of them; and the prevention of heresies better than the condemnation of them; and upon this ground conclude, by your own very consequence, that not only a general Council, not only the Pope, but all the Patriarchs, Archbishops, Bishops, Pastors, Fathers, nay, all the men in the world are infallible; if you say now, as I am sure you will, that this conclusion is most gross and absurd, against sense and experience, then must also the ground be false from which it evidently and undeniably follows, viz., that that course of dealing with men seems always more fit to Divine Providence, which seems most fit to human reason.”¹

¹ Chillingworth's *Religion of Protestants*, book 1., c. ii., pp. 265, 266. London, 1839.

3.—Admitting the necessity, any other Church could use the same argument as well as the Church of Rome.

4.—Man is not only a member of the *Church*, he is also a member of the *State*; *both* are of Divine institution. Important duties are attached to both positions. The happiness of society, nay, the peace of the world, may be dependent on the right discharge of those duties, which by Divine law are incumbent on each individual in his civil capacity. Might not reason also tell us, that we ought to have an infallible guide to direct us in all such matters, and that therefore a “good and merciful God” “could not commit us to the blind guidance of an erring, fallible teacher?”

5.—Is the Romanist infallibly certain that reason proves the infallibility of his Church? If he is not, the argument from reason is worthless, on Romish principles; because the infallibility of the Church is an article of faith, and nothing less than *absolute* certainty is sufficient to prove it. But, if he says that he is infallibly certain, that reason proves the infallibility of his Church; then it may be asked, whence does he derive this absolute certainty? If he say, it is from the infallibility of the Church, he is simply reasoning in a circle, or begging the question, or doing both. He is assuming that the Church is infallible, which is the very point in dispute. If he allege that his absolute certainty arises from something else than the infallible Church, then he admits that there is *a something besides the Church*, by which he can establish an Article of the faith; and if *one* Article, then why not *another*? and thus he finds himself without any need for an infallible Church at all.

6.—Keenan next states an objection which he supposes might be offered against his reasonings.

Q.—“*May it not still be urged that the Scripture is an infallible teacher?*”

A.—“We admit that the Scripture is an infallible teacher, if your interpretation of it be infallibly right; but until you have it explained by an infallible interpreter, you must remain in doubt as to its true meaning: consequently, though in itself the Bible is infallible, with regard to you it is still a fallible rule, unless it

be explained by an infallible interpreter, and an infallible interpreter supposes the existence of an infallible Church." *

To show the worthlessness of this reasoning in favour of Rome, apply it to the infallibility of the Pope and Church. For the word "*Scripture*" substitute the term "*Pope*," and repeat the question.

Q.—*May it not still be urged that the POPE is an infallible teacher?*

A.—We admit that the *Pope* is an infallible teacher, if your interpretation of his teaching be infallibly right; but until you have it explained by an infallible interpreter, you must remain in doubt as to its true meaning; consequently, though in *himself* the "*Pope*" is infallible, with regard to you he is still a fallible rule, unless his teaching be explained by an infallible interpreter.

Again, for the term "*Pope*" substitute the word "*Church*," and by a similar principle of reasoning you show that the "*Church*" is not an infallible teacher, unless its teachings are explained infallibly by some other infallible teacher. Thus by using Keenan's argument you destroy the infallibility of both "*Pope*" and "*Church*."

This argument is something like the gun which on being fired blew out the breech and killed the gunner, but did no harm to the enemy.

ARGUMENTS FROM SCRIPTURE.

7.—Before the texts of Scripture adduced to prove papal infallibility are examined, Protestants are entitled to demand of the Romanist, how he knows that the Scriptures are God's word? As he denies that, on Protestant principles the Protestant can prove the Canon, Inspiration, &c., of Scripture, it will be necessary for him to show, that on his own principles he can furnish the requisite evidence. Keenan, in his Catechism, thus alludes to the point.

Q.—"*But have the Catholics themselves an absolute certainty as to the number of the sacred books and the truth of the translations from them?*"

A.—"*Yes; the Catholics are perfectly certain as regards both points. The Church points out the books that are canonical, and the correct versions of these books.*" *

* Controv. Cat. p. 85.

† Ibid., pp. 49, 50.

Cardinal Wiseman says that—

“When the Church claims authority, it is on the Holy Scriptures that she grounds it.” *

In the next Lecture he grounds the *Inspiration* of the Scriptures on the *authority* of the Church.

“For now the Church stands forth with that Authority wherewith she is invested by Christ, and proclaims ‘under that guarantee of Divine assistance, which the words of Christ in whom you believe, have given me, I pronounce that this book contains the revealed word of God, and is inspired by the Holy Spirit; and that it contains all that has a right to enter into the sacred collection;’ and thus the Catholic at length arrives, *on the authority of the Church*, at those two important doctrines of the *Canon* and the *Inspiration of Scripture*.” †

Here is a palpable specimen of reasoning in a “vicious circle.” The Romanist is called upon to prove the *truth of the Scriptures*, and he does so by alleging that he receives them on the *testimony of an infallible Church*, and then, on being required to prove the *infallibility of the Church*, he confidently refers to the *testimony of the Scriptures*. The *Church* is the *foundation* on which the *truth of the Scriptures* rests, and the *Scriptures* are the *foundation* on which the *infallibility of the Church* rests. A. gives evidence that B. is an honest man; and the only reason assigned for believing what A. says, is that B. testifies that A. is a credible witness, and on this evidence we must believe on the truthfulness of A. and the honesty of B. Such is the Romish reasoning with regard to the Bible and the Church. ‡

* Lectures on the Principal Doctrines and Practices of the Catholic Church, p. 50.

† Lectures, &c., on Catholic Church, p. 64.

‡ Tully says on this reasoning, “The second (reflection) is, that notorious begging of the question, which they commit in proving their infallibility from the Scriptures. For to anyone who shall ask them, how they know the infallibility of their Church to be either positively asserted in, or by good consequence deducible from, such a text of Scripture, they can, according to their principles, give no other answer than this, that their Church so expounds it, being bound to believe not only as their Church believes, but for no other reason than that she believes so. If asked again, why they look upon such exposition as sufficient ground for

8.—If the Romanist, to avoid reasoning in a “circle,” attempts to prove the truth of the Scriptures by evidence outside the Church’s infallibility, this evidence will lead to either, *first*, no certainty at all; *second*, to an absolute certainty; or, *third*, to a moral certainty. If to no certainty, it is useless; but, if to *absolute* certainty, then, he can have *absolute* certainty without Rome’s infallibility, and therefore does not need it. But if the evidence lead to a *moral* certainty only, then the Romanist has only a *moral* certainty for the truth of the Scriptures, and consequently only a moral certainty, for whatsoever things the Scriptures teach, and, even if the Scriptures teach infallibility, the Romanist can have *only a moral certainty for such infallibility*. But, if he can have only a *moral* certainty for the infallibility of the Church and Pope, then he can only have a *moral certainty for every article of faith* which he holds on the *authority* of such infallible Church and Pope. But all the articles of faith which he holds, the infallibility of Church and Pope included, he holds on the authority of Scripture, or of the Church and Pope, or of all together; but as he has only a moral certainty for the truth of the Scriptures, and the infallibility of the Church and Pope, then he has *only a moral certainty for all his faith*, including the infallibility of Church and Pope. Now, this moral certainty is either *sufficient*,

their belief? they can give no other answer than that their Church is infallible, which is to beg the question. For if they say, they therefore believe the Church’s exposition, because it is agreeable to their reason, they then make that heretical principle of reason the foundation of their belief of this article. If, because the Fathers so expound such texts, I answer, it is absolutely false, there being not one Father of the Church, two or three of their own Popes only excepted, who make the least inference or remark that looks that way upon any of the texts they produce upon this occasion. So that we must still by their principles run round in a ring, and without the least advance, end where we started. All which amounts, I think, to a sufficient prejudice against their proofs of this position from the testimonies of Scripture.”¹

“The Texts Examined which Papists cite out of the Bible for Proof of their Doctrine of Infallibility.” By Mr. Tully, late Sub-Dean of York. “Gibson’s Preservative,” vol. v. p. 105.

or insufficient, as a foundation for Divine faith; if it be sufficient, then, as Protestants have it, they have all that is necessary, and therefore do not need Rome's infallibility; but, if it be insufficient, then the Romanist himself has an insufficient foundation, and, on his own principles, can have no other faith than what Keenan has described as "a doubting or vacillating faith."

9.—An illustration of the above reasoning may be given by an example of Scripture interpretation, as applied by the Protestant and Romanist respectively, to establish articles of faith. *First*, the Protestant undertakes to prove that salvation is through Christ alone. He refers to Acts iv. 12, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Here, he thinks—nay, he is *certain*—is the proof required. On the other hand, the Romanist objects, and asserts that the Protestant has no right to adduce the text, as he cannot be infallibly certain that his interpretation is correct, which infallible certainty he can only have by having recourse to the "infallible judge;" but that he, the Protestant, has only a *moral* certainty, which is insufficient. In the next place, let us suppose that the Romanist wishes to prove the infallibility of the Church and the Pope. He quotes Matt. xvi. 18, "Thou art Peter," &c., and gives such interpretation of the text as he thinks will prove his case. But I now ask, how can he be infallibly certain that he has given the true interpretation of the passage? He cannot plead that he has given the interpretation which the "infallible judge," whether that be the Church, or Pope, has given; for his infallibility is not yet proved. It is the very point in dispute, and he whom he is seeking to convince denies it. He must, therefore, confess that he has done the very same thing as that for which he condemned the Protestant, namely, in the exercise of his private judgment, giving *his own private* interpretation. Now, if the Romanist can deduce the infallibility of Church and Pope from his own private interpretation, cannot the Protestant also deduce the doctrine which he sought to establish? And, *vice versa*, if the Protestant cannot prove a doctrine by private judgment, then neither can the Romanist. In other words, if moral certainty be

sufficient, Protestants have it, and therefore have all that is necessary; but if moral certainty be insufficient, then, as the Romanist has no better, on his own principles he has only that which is insufficient.

10.—Again, I argue, that no one can be more certain of the infallible nature of the decisions of an infallible judge, than he is of the judge's infallibility. Therefore, if the Romanists have not an infallible certainty of the infallibility of the judge, he cannot have an infallible certainty that his *decisions* are infallible. The certainty of the infallibility of the "judge's" "decision" can never be stronger than the certainty of his infallibility *to decide*, otherwise absolute certainty and moral certainty must be equal, which the Romanist denies.

It may now be safely asserted that the infallibility of Church and Pope can never be proved from Scripture, because, as Keenan states, "until you have it (the Scripture) explained by an infallible interpreter, you must remain in doubt as to its true meaning" (p. 85). The Romanist, therefore, must first find the infallible interpreter, and prove his infallibility, before he can apply to him for his infallible explanation of those texts of Scripture by which the infallibility of the interpreter is to be established, or, in other words, he can only get the infallible interpreter, when it is no longer of any use to him.*

* "*But all this is (you say), no more than moral certainty, which being fallible we cannot from thence be assured that Christian religion is infallibly true? Answer, this being the great bugbear wherewith you would fright men out of their religion, I shall in this place show that it serves only to scare fools and children with. For, 1. What greater certainty had they who lived in the time of Christ and His Apostles, and did not see their miracles? Had they, or could they have, any more than this you call moral certainty? and do you really think that all such could not be sufficiently assured that the Christian religion was infallibly true? 2. Moral certainty may be a sufficient foundation for the most firm assent; and therefore, if the matter to be believed be the infallible truth of a doctrine upon suitable evidence, though we have now but moral certainty of that evidence, the assent may be firm to such a doctrine as infallible. And therefore the grand mistake lies here, as though our faith were resolved finally into this*

ARGUMENT FROM THE ALLEGED INFALLIBILITY OF THE JEWISH CHURCH.

II.—This argument is thus set forth by Keenan :—

“We maintain our teaching body to be infallible, because God has made them so ; as, in the Old Law, He made the Scribes and Pharisees, who were the public ministers of His Church (though often, no doubt, personally sinners), infallible for the safety of those whom they taught. That these teachers of the ancient Church were infallible is more than evident from Matt. xxiii. 1.

moral certainty ; or, as if the faith of those who saw Christ's miracles were resolved into their eyes, and not into the miracles ; for as their eyes were but the *means* of conveyance of that *evidence* which was *infallible*, so is that *tradition* to us by which we have our *certainty* of those evidences of the *infallible truth* of *Christian religion*. And we are further to consider that the nature of *certainty* is not so much to be taken from the *matters themselves*, as from the *grounds* inducing the assent ; that is, whether the *things* be *mathematical*, *physical*, or *moral*, if there be no *reason* to *question* the *grounds* of belief, the case is all one as to the nature of the assent. So that *moral certainty* may be as *great* as *mathematical* and *physical*, supposing as little reason to *doubt* in *moral things* as to their *natures*, as in *mathematical* and *physical* as to theirs. Therefore, this great quarrel about *moral certainty* is very unreasonable, unless it be proved that there is no cause of *firm assent* upon *moral grounds* ; now, if the *cause* of the *assent* may be, as *equal* and *proportionable* to their *nature* in *moral things*, as in *mathematical* ; there may be as *firm* an *assent* in the one, as in the other, as I have already showed. For which this *reason* is plain and evident, that *certainty* implies the taking away all *suspicion of doubt*. But there can be no taking away all *suspicion of doubt* in *mathematical things*, without *mathematical evidence* ; but in *moral things*, all *suspicion of doubt* is removed upon *moral evidence*, and therefore the *certainty* may be as *great* in the *assent* to one as the other. Thus we see how unjustly and how much to the dishonor of religion you quarrel with *moral evidence*, as an uncertain thing. But, I answer yet further, 3. *That the greatest assurance we can desire, that any religion is infallibly true, is from moral certainty*, and that upon these three grounds :—1. *Because the grounds of all religion are capable of no more.* 2. *Because the highest evidence of any religion must depend upon it.* 3. *Because this in itself may evidently demonstrate that Christian religion is infallibly true.*”¹

¹ Stillfleet's Rational Account of the Grounds of the Protestant Religion, pp. 205, 206. London, 1665.

'Upon the chair of Moses have sitten the Scribes and Pharisees; all, therefore, whatsoever they shall say unto you *observe and do.*' Were they not *infallible teachers*, even God would not command us *to obey them**; and, surely, no one would make the teachers of the better Christian Church inferior to these."*

He again recurs to this argument at p. 81:—

Q.—“*Was the Jewish as well as the Christian Church infallible?*”

A.—“As long as it was the decree of heaven that the Jewish Church should exist, *she was, by the teaching of her pastors, infallible as a guide to her people.* . . . In Malachi ii. 7 the people are commanded to seek the law from the lips of the priesthood. Now, surely, these commands, *to obey the pastors, or teachers, in the Jewish Church*, evidently suppose that body to be infallible; for a good God could not command His people, under pain of death, to obey men who might lead them into error.”†

12.—The argument shortly stated is simply this: *The Jewish people were commanded to obey the Jewish priests; therefore, the Jewish priests were infallible.* Any other conclusion is alleged to be incompatible with the goodness of God. Dr. Franklin has said, “When you get a good principle, go through with it.” Let us, then, test the principle of reasoning involved in the Romish argument by “going through with it.” In Rom. xiii. 1, 2, St. Paul commands thus:—

“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.”

Here the injunction to *obey the civil rulers* is delivered in language as strong as that used with reference to obedience to the Jewish priests; and if we conclude that the Jewish priests were infallible, because they were to be *obeyed*, we must also infer that *the civil rulers are infallible*; for, as Keenan says, “were they not *infallible teachers*, even God would not command us *to obey them.*” When

* Controv. Cat. p. 77.

† See also “The Question of Questions,” by Joseph Mumford, Priest of the Society of Jesus, London, 1843, p. 176, where the same argument is used.

St. Paul wrote those words, the pagan emperors of Rome, and the pagan magistrates under them, were the civil rulers. What a pretty conclusion Roman logic would compel us to draw!

But, again, in Eph. vi. 5, we read:—

“Servants, *be obedient* to them that are your *masters*, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.”

Here servants are commanded to *obey* their *masters*; and, by the application of the Roman logic, *masters are infallible*.

In Eph. v. 22, “Wives, submit yourselves *unto your own husbands* as unto the Lord.”

See also Tit. ii. 5: *Husbands* are to be *obeyed* by their *wives*; therefore, by Roman logic, *husbands are infallible*.

Eph. vi. 1: “*Children, obey your parents* in the Lord, for this is right.”

Roman logic at once endows parents with the prerogative of infallibility.

13.—Having demolished the argument by which it was endeavoured to prove that the Jewish Church was infallible, I shall now meet the proposition by a direct denial, and proceed to *disprove* it.

In Isaiah lvi. 10, 11, we have the following description of the teachers of the Jewish Church:—

“His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter.”

Isaiah i. 3, 4:—

“The ox knoweth his owner, and the ass his master’s crib; but Israel *doth not know*, my people do not consider. A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord.”

Ezekiel xxxiv. 1-8:—

“And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel. Prophesy and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel, that do feed themselves. Should not the shep-

herds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock. . . . Therefore, ye shepherds, hear the word of the Lord. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd; neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock."

14. 1.—It will be remembered that Keenan referred to Mal. ii. 7, where he says: "The people are commanded to seek the law from the lips of the priesthood;" and he draws the inference that because the pastors were to be obeyed, therefore they were infallible. But according to a practice prevalent among Roman controversialists, a few words are taken from their context, and an *inference* is drawn from them, which the context would utterly disprove. In this case, Keenan avoids citing the context for a very evident reason. The whole passage is thus:—

"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. *But ye are departed out of the way. Ye have caused many to stumble at the law. Ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.*"

So far from this passage proving the infallibility of the priests, it absolutely disproves it. "FOR YE HAVE DEPARTED OUT OF THE WAY. YE HAVE CORRUPTED THE COVENANT OF LEVI."

2.—That the Jewish Church was not infallible is proved by her having fallen into idolatry.

15. 3.—It is acknowledged by Romanists, as well as by Protestants, that many prophecies of the Old Testament refer to our Lord Jesus Christ, that they describe the office and work of the Messiah, and specify the time of His coming. But it is also manifest that the Jewish priesthood, whether inclusive of, or exclusive of the "Scribes and Pharisees which sat in Moses' chair," misunderstood those most important portions of Holy Writ, rejected the Messiah, and crucified the "Lord of Glory." It is absurd to speak of such persons as infallible teachers.

16.—The Jewish Church excluded from the Canon of Scripture the apocryphal books of Tobit, Wisdom, Eccle-

siasticus, Judith, Maccabees, &c. This we learn from Josephus against Apion., book 1, sec. 8 ; from St. Jerome, and a host of authorities recognized by Romanists. On the other hand, the Church of Rome, by a decree of the Council of Trent, includes these books in the Canon of Scripture, and pronounces that—

“If any one receive not as sacred and Canonical the said books, entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, &c., let him be anathema.” *

It is evident, therefore, that the argument which would *prove* the infallibility of the Jewish Church would be equally conclusive in *disproving* the infallibility of the Romish Church ; unless we are prepared to admit that two infallible Churches might contradict each other, on an important matter, directly within the sphere of infallibility. If the Jewish Church was infallible, then evidently the Church of Rome is not. If the Jewish Church was *not* infallible, the Romish argument in favour of the Church of Rome's infallibility fails ; and a strong presumption is created against the Roman claims.

17.—5. Even if the infallibility of the Jewish Church were to be admitted, it would not necessarily follow, that because there was a living infallible judge in a Church existing in a small country, the members of which could have access to the “judge,” and receive the infallible judgment from the “living voice,” they being obliged to go to the temple three times yearly, therefore that in the Christian Church, which was to spread itself over the world, there would also be a “living infallible judge,” access to whom would be impossible for the great body of its members. Besides, it is admitted that the revelation in the New Testament is clearer than that of the Old Law, hence less need now for a living infallible interpreter.

18.—In Keenan's Controversial Catechism there is a large number of texts cited from the Scriptures of both the Old and the New Testament, to prove the infallibility of the teaching body of the Romish Church. I might

* Decrees and Canons of Council of Trent. Translated by the Rev. J. Waterworth. Sess. iv. p. 19.

pass over without notice the large majority of those passages; but lest it might be supposed by any Romanist, that such omission of proofs proceeded from unwillingness to let the strength of the Romish Scriptural position be known, or from a consciousness of inability to refute them, I shall examine them in the order in which they are given by Keenan from the Old Testament; to this course I am also influenced by the fact that Keenan's work has been published with the approbation of the four Romish Bishops in Scotland. That it has been very largely circulated in these kingdoms; and that it has also appeared, as we are informed, in the preface to the second edition, "in a very elegant American edition, approved by the Right Rev. Dr. Hughes, of New York, and by the American Catholic Clergy and Catholic press." As I proceed I shall refer, in the notes to other Romish Controversialists, who have adduced, or rather referred to, the same texts.

Keenan places his summary of evidence from the Old Testament in sec. III. of the chapter entitled "*The True Rule of Faith*." His definition of the Rule of Faith is as follows:—

Q.—"*What is the Rule of Faith adopted by Catholics?*"

A.—"All truly inspired Scripture, and all truly divine tradition, interpreted by the teaching body of the Church—that is by the pastors to whom Christ said 'Go, teach all nations.' *This teaching body, when taken collectively with the Chief Pastor at their head, all Catholics believe to be infallible*, that is, that they cannot teach anything against faith or morals," &c. (p. 73.)

Then Keenan asks:—

Q.—"*What proof have you to advance for all this?*"

A.—"In Isaiah ii. 3, Christ is represented as teaching the Church. 'He will teach us His ways, and we shall walk in His paths.' That Church must be infallible in its teaching, which has Christ as its director, and whose children walk in the paths of the Saviour" (pp. 73, 74).*

ANSWER.—1. I deny that this refers to the Church of Rome at all. 2. It refers to *practice* as well as to *faith*, and therefore if it proves the *infallibility* of any Church,

* See Mumford's Question of Questions, p. 179.

it would also prove its *impeccability*, which Rome does not claim. 3. It does not refer to the *clergy* only, and therefore, if it implied infallibility at all it would imply the infallibility and impeccability of *both clergy and laity*, and not only of clergy and laity generally, but of each individual.

19.—Keenan :—

Q.—“*What do we find in Isaiah liv. 17?*”

A.—“That no weapon which is formed against the Church of Christ shall prosper, and that every tongue which resisteth her in judgment she shall condemn. Surely she must be infallible if she triumph over every enemy, and have power from God to condemn every tongue that opposes her decisions. In Isaiah lx. 12, it is said ‘that the nation and kingdom that will not serve her shall perish.’ Now, how could nations be compelled to serve the Church if she could lead them astray and teach them error?”*

ANSWER.—I. Neither of these texts refers to the Church of Rome, but to the Church of Christ. 2. There is no reference in either to infallibility. 3. As to the former text, it teaches that no weapon shall ultimately prosper and finally prevail against the Church. Whether it be persecuted, she will withstand it. Whether it be arguments of sophistry or of ridicule, from history or from science, God will raise up His champions to defend successfully His holy Church. As to the latter text, here we find that the nation, or kingdom, that will not serve the Church of God, by promoting its interests and obeying its laws, shall perish; and the history of the past proves the truth of the statement. “It is a maxim of universal truth that the nation which does not admit the influence of the laws and the government of God must be destroyed.”

20.—Keenan :—

Q.—“*Do we find anything of importance to our purpose in Ezekiel xlv. 23?*”

A.—“‘They (the priests) shall teach my people what is between a holy thing and a thing polluted, and the difference between clean and unclean they shall show them; and when there shall be a controversy, they shall stand in judgment, and shall judge according to my judgments.’ The judgments of the priests of the

* See Mumford’s Question of Questions, p. 180. Wiseman’s Lectures on Cath. Church, vol. i. p. 99. Milner’s End of Controversy, letter xiii., note.

Most High must then be infallible, since they are according to the judgments of God Himself."

ANSWER.—1. This does not refer to the Church of Rome at all. 2. In the Douay Bible the words following those cited by Keenan (who, by the way, does not adopt the Douay translation) are, "They shall keep my laws and my ordinances in all my solemnities, and sanctify my Sabbaths." These words show that *practice* is spoken of as well as *belief*. Therefore, if they prove infallibility, they also prove impeccability; and if of the *whole* priesthood, so also of *each individual priest*. 3. The preface to the chapter in the Douay Bible applies the whole passage to the Jewish priesthood. "The uncircumcised shall not enter into the sanctuary, nor the Levites that have several idols; but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times."

Keenan next refers to Psalm cxxxii. 13, which he connects with 1 Tim. iii. 15, which latter I shall examine afterwards. He then quotes Isaiah liv. 4, and argues that because the Church shall not be put to shame, therefore she could not become idolatrous.

This is scarcely worth noticing. 1. It does not refer to the Church of Rome. 2. The Jewish Church did become idolatrous.

21.—Keenan, p. 75 :—

Q.—"Is there not a still more brilliant testimony to the infallibility of the Christian Church in the same Prophet, lx. 15?"

A.—"Yes. 'I will make thee an eternal excellence.' Would the Church be an *eternal excellence* if after a few centuries' duration, she had fallen into the depths of idolatry?"*

This requires no answer. There is nothing in it with regard either to Rome or Roman infallibility.

Keenan proceeds :—

"And in verse 18, 'Thou shalt call thy walls *salvation*; our Lord shall be unto thee an *everlasting light*; thy sun shall go down *no more* diminished.' Now, could it be said of an idolatrous Church that her walls were *salvation*—that the infallible Deity was her *everlasting light*—that her sun should set *no more*, nor her moon withdraw her light? According to these texts, either the Church is perpetual, pure, and infallible, or God is a false prophet."

* See Hereford Discussion, Rev. J. Waterworth's speech, p. 167.

ANSWER.—I cannot too strongly reprobate the language of the above statement as regards the Creator. Here is a Romish priest, who repudiates the right of private judgment in the interpretation of Scripture, blasphemously asserting that unless a certain conclusion follows from a particular text of Scripture, God is a false prophet. Keenan seems to have forgotten that the interpretation which he has given *rests wholly on his own private judgment alone*. The note in the Douay Bible refers this very passage to the "Church triumphant in heaven." The words of the note are, "*Thou shalt no more, &c.*" In this latter part of the chapter the prophet passes from the illustrious promises made to the Church Militant on earth to the glory of the Church triumphant in heaven."

22.—Keenan next quotes Ezekiel xxxiv. 22 :—

"I will save my flock, and it shall be no more a spoil."

Isaiah lxi. 8 :—

"I will direct their work in truth, and I will make an everlasting covenant with them."

Isaiah xxxv. 5 :—

"The eyes of the blind shall be opened, and a highway shall be there, and it shall be called the way of holiness . . . so that fools shall not err therein." *

ANSWER.—In all these texts the reference is to the Church of Christ, and not to the Church of Rome. It is a mere begging of the question to draw any conclusion therefrom in favour of the Church of Rome. 2. They have nothing to do with the infallibility of the Pope and Church of Rome. If it is only the blind who do not acknowledge the infallibility of the Pope to be an article of faith, *then Rome herself must have been a long time blind*, and many fools must have erred in *her* highway. Again, the way of the Papacy is not the "way of holiness." As I shall show hereafter, it has been a very "sink of iniquity."

23.—Keenan, p. 75 :—

Q.—"*Do we not find a very strong text in Isaiah lix. 20 ?*"

A.—"Yes; there the Almighty makes a covenant with His church, which places her infallibility beyond all doubt. There

* See on Isaiah xxx. 5. Mumford's Question of Questions, p. 180.

shall come," says he, "a Redeemer to Zion, and to them that shall return from iniquity in Jacob; as for me, this is my covenant with them; My Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever." Surely a Church with the word of God in her mouth, with the Spirit of God as her guide, and having the word of heaven that these shall remain with her *for ever*, must be infallible—can teach no error." *

ANSWER. 1.—If this proves infallibility, it also proves *impeccability*; and if it proves the infallibility of the Church, it also proves the *impeccability* of the Church: and also the infallibility and *impeccability* of the *laity* as well as the clergy, and of each particular person, as well as of the whole. 2.—It does not refer to the Romish Church at all. 3.—"These verses are expounded by St. Paul, of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times."—*Louth*. This seems to have been the opinion of the annotators of the Douay Bible, as in the margin they refer to Rom. xi. 26, where St. Paul, in speaking of the conversion of the Jews, quotes this text, thus: "And so all Israel should be saved, as it is written 'There shall come out of Sion him that shall deliver, &c.' And in the margin the Rhemish annotators refer back to Isaiah lix. 20.

24.—Keenan next quotes Jeremiah xxxii. 39:—

"I will give them one heart and one way, that they may *fear me for ever*. I will put my fear in their hearts, that they shall not depart from me."

Ezekiel xxxvii. 24:—"They shall walk in my judgments, and observe my statutes and do them. I will make a covenant of peace with them, it shall be an everlasting covenant with them. I will set my sanctuary in the midst of them for evermore." †

Answer.—Keenan garbles the passage in Ezekiel. In the Douay Bible it is thus given—

* See Mumford's Question of Questions, p. 181. Wiseman's Lectures on the Catholic Church, vol. 1, p. 100. Rev. T. Maguire, Discussion between Pope and Maguire, pp. 12, 27.

† Rev. J. Waterworth, Hereford Discussion, p. 167-168. Milner End of Controversy, Letter xiii. Note refers to Ezekiel xxxvii.

v. 24. "And my servant David shall be king over them, and they shall have one shepherd; they shall walk in my judgments, and shall keep my commandments and shall do them."

v. 25. "And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children for ever, and David my servant shall be their prince for ever."

v. 26. "And I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever."

Had Keenan given the passage fairly, and not merely selected a few words from their context, the utter inapplicability of this prophecy of Ezekiel, to the alleged infallibility of the Pope, or Church of Rome, would have been too transparent, even to an intelligent Romanist. The whole tenor of the passage, and the particular expressions suppressed by Keenan, show that it is the Jewish Church, subsequent to its conversion to Christianity, that is here spoken of. 2. Neither of the texts cited has anything to do with the infallibility of teachers. If they have, they must also include impeccability, and also the infallibility and impeccability of the *people* as well as the *priests*, and of *each individual*, as well as of the Church in general.

25.—In addition to the texts, already examined, there is a well-known passage in *Deut.* xvii. 8-12, referred to by many Romish controversialists, to establish priestly authority and infallibility. In the "Table of Controversies," at the end of the Rhemish Testament, it is named under the heading of "Church guides and their authority." The passage is as follows:—

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy between thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose: and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment, which they shall tell thee, thou shalt do; thou shalt

not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest, that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel."

The note on this passage in the Roman Catholic Bible, published with the approbation of Dr. Troy, Romish Archbishop of Dublin, in 1816, is as follows:—

Ver. 8. "*If thou perceive, &c.* Here we see what authority God was pleased to give to the Church guides of the Old Testament, in deciding without appeal all controversies relating to the law, promising that they should not err therein; *and punishing with death, such as proudly refused to obey their decisions; and surely he has done not less for the Church guides of the New Testament.*"

I need hardly say that the words "*and punishing with death such as proudly refused to obey their decisions,*" are omitted in all the editions of the Roman Catholic Bible now in circulation in these kingdoms. As I shall refer to this matter again, I abstain from further remarks at present.

This text is referred to by Dens, to prove that heretics ought to be put to death. He says, in answer to the question "*Are heretics justly punished with death?*" "This is confirmed, because God, in the Old Testament ordered false prophets to be put to death; *and Deut. xvii. 12, it is ordained that "he who is proud and unwilling to obey the command of the priest shall die."* *

At the Carlow Discussion, in A.D. 1824, the Rev. Mr. O'Connell, Roman Catholic priest, introduced this text in favour of infallibility. He said:—

"The state of the question is this: has Jesus Christ left in that Church, which our opponents admit He has established, any infallible, authoritative tribunal to decide those disputes, which He

* *An hæretici rectè puniantur morte?* Respondet S. Thomas, 2. 2. quæst. 11. Art. 3, in "Corp." affirmative. Confirmatur ex eo quod Deus in veteri Lege jusserit occidi falsos Prophetas, *et Deut. cap. xvii. v. 12. Statuatur ut "qui superbierit, nolens obedire Sacerdotis imperio" . . . moriatur*—*Theolog Moralís et Dogmatica, Petri Dens*, Dublin, 1832, vol. ii. p. 8

foresaw would arise among the members of His mystical body ? .
 . To him nothing appeared more plain than that Christ had established such a tribunal. He was certain, from the 17th chap. 8th verse of Deuteronomy, that God had provided such a tribunal for the synagogue, which was but a figure of His Church."

He then read the passage as it is in the Douay Bible.

I shall now give the reply made by the Rev. Richard T. P. Pope:—"I beg to read the passage from Deuteronomy." Mr. Pope then read the passage, and proceeded:—"Does the learned gentleman forget that the *civil* as well as the ecclesiastical polity of the Jewish nation was regulated by the law of Moses? This passage, I maintain, refers to the municipal authority vested in the Jewish priests, inasmuch as they were exempted from direct secular employments, and were comparatively set apart to prosecute the study of the Mosaic law, they were admirably fitted to discharge the office of judge in temporal affairs. From their intimate knowledge of the law, we may conceive that they would rarely err in determining cases that might be referred to them. The judges of our land from their accurate acquaintance with the laws of the nation, we should imagine, very seldom mistake in their decisions; and British subjects are bound to render obedience to the judgments that they pass. But are they infallible? We conceive this a just illustration of the passage."*

Tully, speaking of infallibility, says "that it utterly vacates the usefulness and necessity of any Scripture or written word at all. For, if the Scriptures have no determinate and orthodox meaning in them till their Church, by Divine inspiration, fixes one upon them, to what purpose was it to commit the Divine will to writing? For God might as well have constantly revealed His will to their Popes or Councils without any writing at all, as be obliged still to reveal the true sense and meaning of that writing, as He must be if, according to them, it be only an unsensed character, whose meaning cannot be understood without such an infallible and inspired expositor."†

* Carlow Discussion, 1824, pp. 41 and 73, 74.

† The Texts Examined which Papists cite, &c., for Infallibility, by Mr. Tully; Gibson's Pres., vol. v. p. 104.

CHAPTER VIII.

INFALLIBILITY.

ARGUMENTS FROM NEW TESTAMENT REFUTED.

SYNOPSIS.

1. Matt. xvi. 18, "Thou art Peter, and on this rock I will build my church," &c.
2. *Answer*.—No reference to Church of Rome. Church of Rome defined. Catechism of the Council of Trent. Absurd conclusion to which the argument leads.
3. "The gates of hell." R. Manning. Absurd conclusion which follows from the Romish argument. "Gates of hell" does not mean "powers of Satan."
4. Matt. xviii. 17. "Tell it unto the Church"—Mumford cited.
5. *Argt. answered*.—The offence is against men, and not as to "Articles of Faith," therefore matters of *practice*, involving facts, but Rome is not infallible as to facts. Impossibility of telling the Church, on the Romish theory. *Argt.* proves too much.
6. The text explained.
7. Matt. xviii. 18, "Whatsoever ye shall bind on earth shall be bound in heaven," &c.
Answer.—This applies to all the Apostles as well as to Peter. If the statement implied the infallibility of one Church it would imply the infallibility of every Church, &c.
8. Matt. xxviii. 18-20, "Go therefore and teach all nations," &c. Wiseman cited.
9. *Answer*.—Distinguish between the Church of Christ and the Church of Rome. Romish priests are not the exclusive possessors of Christ's commission and promise.
10. By extending the principle of reasoning the laity will be infallible also. See Matt. xviii. 20, every believer is infallible; 1 John iii. 23, 24, and iv. 15, 16. 2182
11. John xiv. 16-26 and xvi. 13, "And I will pray the Father, and He shall give you another comforter," &c. Wiseman.
12. *Answer*.—The argument is merely *petitio principii*. The promises apply to the Apostles alone. The promises explained.
13. Acts xv. 2, Keenan's argument from Paul and Barnabas going to Jerusalem to have disputed questions settled. *Answered*.
14. Luke x. 16, "He that heareth you heareth me."
Answer.—Infallibility not spoken of. The nature of Christ's commission to the seventy disciples. How can Rome connect herself with the Seventy?

15. Gal. i. 8, "For, though we, or an Angel from Heaven," &c.
Answer.—No reference to Roman infallibility. If so it would prove the infallibility of every priest, &c.
16. Gal. ii. 1, "Then fourteen years after I went up to Jerusalem to see Peter," &c.
Answer.—Keenan's statement as to the above contradicted by St. Paul, Gal. i. 11, 12.
17. 1 Tim. iii. 15, The Church, "the pillar and ground of the truth."
Answer.—The fallacy of assuming that this is the Church of Rome.
18. If it proved the infallibility of any Church it would be that of Ephesus. Proofs that Ephesus was not infallible, Acts xx. 29, 30; Rev. ii. 4, 5.
 Any other of the visible churches had an equal claim with Rome.
19. Eph. iv. 11-13. Wiseman's argument from this text.
Answer.—Not applicable to Rome. Argument proves too much.
20. Heb. xiii. 17, "Obey them that have the rule over you."
Answer.—Romanists mistranslate this text. If it proves infallibility, it proves it of all priests. Macknight's paraphrase.

1.—Matt. xvi. 18:—

"Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it."

Keenan says:—

"In this passage Christ is the architect or builder; 'On this rock *I will build my church.*' A rock is the foundation, and Christ declares that even all the powers of hell shall never prevail against her. Who, then, will dare to assert that this Church, with such a foundation, such an architect, and such a promise, is fallible—that she may fall into idolatry? Either she cannot fail, or Christ is only a false and impotent prophet." *

As Cardinal Wiseman treats at length on this text and its context in advocating Papal supremacy, I shall follow the cardinal to his own ground, and will then, when dealing with that subject, enter further into an examination of the passage. I am the more disposed to adopt this course, inasmuch as the Council of the Vatican adduced this text to prove the supremacy of St. Peter, and the supremacy and infallibility of the Pope.

I shall not now discuss the question as to whether the rock on which the Church of Christ is built, is Christ or St. Peter's confession, or St. Peter himself. My reply to the Romish argument will be equally conclusive on any of these suppositions.

2. 1.—I deny that there is the slightest reference to

* Controv. Cat., p. 78. See also Manning's Shortest Way to End Disputes in Religion. Dublin, 1778, p. 27.

the Church of Rome at all. It is the Church of Christ which is spoken of, and not the Church of Rome.

2.—I maintain that the Romish argument is illogical, and leads to a most absurd and anti-scriptural conclusion.

Romanists allege that St. Peter is the rock or foundation on which the Church is built, and that, as the rock or foundation is infallible; therefore the Church must be infallible. In other words, the argument is shortly this :

Whatever is built on the infallible foundation is infallible.

But the Church of Rome is built on this infallible foundation. Therefore she is infallible.

ANSWER.—For sake of argument, I admit the *major* premiss. Now let us understand the *minor*. What is the Church of Rome? The Catechism of the Council of Trent tells us that it is the *Church Militant*, and that in it are two sorts of men, the good and the bad.*

And we are informed in the "Abridgment of Christian Doctrine," that the Church consists of the Pope, the bishops, clergy and laity. Thus the minor premiss, extended to its full meaning, will be :—

But the Church of Rome, comprising the good and the bad, consisting of the Pope, the bishops, clergy, and laity, is built on this infallible foundation.

And the conclusion must be :—

Therefore, the Church of Rome, comprising the good and the bad, consisting of the Pope, the bishops, the clergy and laity, is infallible.

The Church of Rome, apart from its members, is a non-entity. There is no such thing. To affirm that the Church is infallible, because it is built on an infallible rock, is to affirm that *those things which are the Church* are infallible.

If we can conceive that any essential part of the Church could be built on the rock and not be made infallible thereby, then it would follow that, as the mere fact of being built on the rock did not secure infallibility to such part, so neither could it secure infallibility to any other part; and then, if each of the parts separately is not made infallible by being built on the rock, so neither would the whole be made infallible by being built on the rock;

* Catechism of Council of Trent. Translated by Donovan, part I, chap. x. Q. v. vi.

and no number of fallible parts could constitute an infallible whole. That the whole Church may be infallible because built on the rock, we must hold that the parts are infallible also. If a whole house is built on a rock, every stone of the building must have the rock as its foundation. If, then, infallibility can be predicated of the whole, it must also be predicated of each essential component part; because that which is the infallible foundation of the whole, must be also the infallible foundation of every part of that whole. This can only be denied by denying that the whole rock, on which the Church is built, is infallible. And if this be done, then it may follow that it is on the fallible portion of the rock that the Church of Rome is built.

The only logical conclusion, therefore, which can be drawn from the Romish argument is, that all Popes, bishops, priests, men, women, and children, the good and the bad, are alike and equally infallible.

3.—“*The gates of hell shall not prevail against it.*”

On this clause, the Rev. Robert Manning says—

“*The gates of hell* (according to Christ's own words) *will never prevail against His Church*: but if she falls into any error against faith, *the gates of hell prevail against her*; therefore she cannot fall into any error against faith. Therefore she is infallible in all matters of faith.” *

Romanists assume that by the “gates of hell” are meant “powers of Satan,” “powers of hell,” “powers of darkness.” This I shall dispute afterwards. But, now, assuming, which I do not grant, that the “gates of hell” mean “powers of Satan,” &c., I ask, is it true, and does it necessarily follow from the text, that error cannot prevail against the Church of Rome, and that, consequently, she is infallible? The promise with regard to the “gates of hell” applies to whatever is built on the rock; but I have already proved, that on the Roman theory, *all* must be built on the rock, and all must therefore be equally guarded against the “gates of hell”; and we are thus brought to the same absurd and anti-scriptural conclusion, that all Popes, bishops, clergy, and laity, good and bad, are infallible.

* Shortest Way to End Disputes in Religion, p. 32.

The term "gates of hell," *πύλαι ᾗδου*, in this text, does not mean "powers of Satan," or powers of heresy, schism, or errors of faith, but simply *death*. It is used by the ancient Greeks, Jewish writers, and the Septuagint translators of the Old Testament, to denote the state of death, the place or receptacle of the dead, death; but never heresy, schism, error in faith. It is a promise that death itself shall not prevail against the true believers, constituting Christ's Church; for it is this Church of true believers that is spoken of, but that they shall be raised from death itself, and enjoy eternal life. The Romish argument in this clause of the verse is founded on an unwarrantable misinterpretation, not only not in accordance with, but directly opposed to the analogy of Scripture. For additional remarks I refer to the chapter on Papal Supremacy.

4.—Matt. xviii. 17. On this text Mumford says, pp. 194-195:—

"My *eighth text*, to prove the Church to be our infallible judge, secured by God, from leading us into any error, great or little, is Matt. xviii. 17." 'He that will not hear the Church, let him be unto thee as a publican or heathen.' . . . "No man, therefore, is secure in conscience, or innocent in the sight of God, who refuses to hear or obey the Church. Hence follows, first, that this Church cannot err damnably, for so a man in conscience might be bound to follow a damnable error. Secondly, hence follows that she cannot err in any small matter belonging to faith." *

That the meaning of this passage may be unmistakably perceived, and its utter inapplicability to Roman infallibility be demonstrated, I shall give the context. Verses 15-17:—

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

* Question of Questions. See also Rivers' Manual, pp. 58, 70, 71, 74. Keenan's Controv. Cat. p. 76. Rev. T. Maguire, in Discussion with Pope, pp. 13, 73. *Shortest Way to End Disputes in Religion*, by Rev. R. Manning, p. 37.

"And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

5. 1.—It is thus manifest that the offences spoken of are *against man*, and not regarding "articles of the faith"—"if thy brother shall trespass *against thee*;" consequently, they were matters of practice, involving *facts*. Now, it is not pretended that Rome's infallibility extends to *facts*; and therefore if this passage imply the necessity for, and existence of an infallible judge, it is evident that the Pope and Church of Rome, are not that judge, inasmuch as they cannot decide infallibly on *matters of fact*.

2.—If by "the Church" is meant the "Church of Rome," then to whom is the injured Christian to apply? Is it to the parish priest? He is not the Church, and it is not asserted that he is infallible. Is it the bishop? He is not the Church, and even he is not infallible. Is it to a General Council? How is he to know that a Council is general? How is he to get at it? There was not a General Council for about three hundred years after these words were spoken; and in modern times there was no General Council for three hundred years, namely, from 1563 to 1870. But, according to the new accepted theory, as a General Council is not infallible, there would be no use in applying to it. Lastly, is it to the Pope and Council, or the Pope alone? Then (1) it would be impossible for everyone injured by a brother to have access to "the Church;" and (2), as the Pope and Council, or Pope without the Council, are not infallible as to *facts*, what would be the binding force of their decision?

Again, this argument proves a great deal too much for the Church of Rome. If, because the offender is obliged to "hear the Church," we are to infer that the Church is infallible, then we must infer the infallibility of the two or three witnesses; for the offender was also obliged to hear them. And, further than that, we must infer the infallibility of the offended brother himself, because the offender was equally obliged to hear him.

6.—The meaning is simply this. If anyone is injured by a "brother," he is to go to him privately, and tell him his fault, or, rather, reprove him, so as to convince

him (ἐλεγον). If the offender hears him, *i.e.*, if he admits his fault, there is a reconciliation; but if the offender is obstinate, then the injured person is to take with him one or two more, whose presence may be supposed to add weight to his remonstrance, and if he neglect to hear them, then he is to "tell it unto the Church"—that is, to the particular church or congregation of which they both are members; and if he refuses to abide by the determination of the Church, he is to be "unto thee"—that is, to the offended brother—as a heathen and a publican—*i.e.*, he is to be separated from intercourse and communion with the congregation or church, and kept apart from them, as a heathen and a publican were avoided by the Jews.

7.—Matt. xviii. 18. Keenan asks:—

Q.—"Have you any remark to make on the next verse, *Matt. xviii. 18*, where Christ says to the teachers in His Church, 'Whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven'?"

A.—"If these teachers could *err* in loosing or binding, then Christ has sworn to err in ratifying; but the consequence is blasphemy, therefore the premises are untenable. Hence, the teaching Church can teach no error; hence, she is infallible."*

ANSWER.—This statement, made with regard to all the Apostles, is similar to that made with regard to St. Peter, *Matt. xvi. 19*; and whatever was involved in the promise made to Peter, is contained in that with respect to all the Apostles. Nothing more, and nothing less.

There is nothing here with regard to the infallibility of any Church. If so, it would apply to every Church founded by any Apostle, as well as to the Church of Rome. And, as it is not pretended that infallibility is here promised to every Church founded by the Apostles—nay, it is flatly denied—so neither is it to those founded by St. Peter. And even, if so, I deny that St. Peter founded the Church of Rome. But, if infallibility is here guaranteed to the churches over which St. Peter presided, then, as Romanists allege that St. Peter presided at Antioch before he presided at Rome, the Church of Antioch had a prior claim to infallibility.

* *Controv. Cat. pp. 76-77.*

8.—Matt. xxviii. 18-20:—

“And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth.

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.”

This passage is cited by Cardinal Wiseman, who occupies nearly nine pages in attempting to prove therefrom the infallibility of the Church of Rome. He says, p. 102:—

“The Catholic will say that here a promise is clearly given by our blessed Redeemer, that He will assist His Church, even to the end of time, so as to prevent the possibility of her falling into error, or of her allowing any mixture thereof with the truths committed to her charge.”

He concludes his argument thus at p. 110:—

“The successors of the Apostles in the Church of Christ have received the security of His own words, and His promise of ‘a perpetual teaching,’ so that they shall not be allowed to fall into error. It is this promise which assures her that she is the depository of all truth, and is gifted with an exemption from all liability to err, and has authority to claim from all men, and from all nations, submission to her guidance and instruction.” *

9. ANSWER.—Wiseman begs the question. He takes for granted that the Church of Rome is the Church of Christ, and that all things spoken with regard the Church of Christ are applicable to the Church of Rome alone. Whatever Christ’s commission and promise implied, Rome must prove that she is *a* Church of Christ before she can claim any participation therein, and she must prove that she *alone* is the Church of Christ, before she can appropriate them all to herself. She must also prove that her priests are the exclusive pos-

* Lectures on the Principal Doctrines and Practices of the Catholic Church, vol. 1., pp. 102, 110. See Mumford’s Question of Questions, p. 208. Keenan’s Controv. Cat., p. 78. Rivers’ Manual, pp. 69, 71, 72. Discussion between Pope and Maguire, pp. 12, 78. The Shortest Way to End Disputes about Religion, by the Rev. R. Manning, p. 35.

sessors of the commission and promise. Now, I maintain that her priests are not the exclusive possessors of the commission and promise—nay, that they do not possess them at all, because they do not fulfil the conditions, "*Teaching them to observe all things whatsoever I have commanded you.*" And whilst I hold that Christ is to be with His Apostles, and other godly teachers, who fulfil the condition, I deny that it necessarily follows that He is to be with the "monsters of iniquity," who have sat in the papal chair, or with the priests of a Church which has apostatized from the faith, instead of teaching it.

Wiseman cites a number of passages in which the terms "*God is with thee,*" "*the Lord was with him,*" &c., occur; and names the cases of Abraham, Isaac, and Jacob. But, will anyone say that those Patriarchs were made infallible teachers by those words, or that those words showed that they were infallible teachers? Yet, this is what the proof requires, even by way of illustration. The argument is illogical, unless it can be shown *that in every case* where the words are used with regard to persons, infallible teaching is implied.

Again, on the supposition that God's promise to be with the teachers of His Church implies their infallibility, it would apply to *each individual priest*, as well as to the whole, and would thus lead to a conclusion which Rome will not admit, namely, the infallibility of every priest.

10.—But the principle may be carried much further. If Christ's presence with the *clergy* make them infallible, will not His presence with the *laity* also make them infallible? Christ says, Matt. xviii. 20 :—

"For where two or three are gathered together in my name, there am I in the midst of them."

On the same principle, every such two or three would be infallible. Again, we read in 1 John iii. 23, 24 :—

"And this is His commandment, that we shall believe on the name of His Son Jesus Christ, as He gave us commandment. And he that keepeth His commandments *dwelleth in Him, and He in him.* And hereby we know that He abideth in us, by the Spirit which He hath given us."

God dwells in those who keep His commandments, &c.

If, then, His presence implies infallibility, all who keep His commandments, &c., are infallible.

Again, 1 John iv. 15, 16 :—

“Whosoever shall confess that Jesus is the Son of God, *God dwelleth in him, and he in God.*” And we have known and believed the love that God hath to us. God is love; and *he that dwelleth in love, dwelleth in God, and God in him.*”

It is plain from the above that God dwelleth in every believer. What words can express more strongly the presence of God with the believer than the mutual in-dwelling that is here spoken of? If the Romish argument be sound, all these are infallible.

The whole might be summed up in a few words. The Romish argument is :—

Here is a commission to teach, and a promise of Christ's presence; and therefore a promise of infallibility.

ANSWER.—1. Where is the proof that a commission to teach confers infallibility? If it does, then every teacher is personally infallible.

2.—Where is the proof that a promise of Christ's presence confers infallibility? If it does (1), wheresoever two or three are gathered together in His name, they are infallible; (2) all who keep God's commandments, and confess that Jesus is the Christ, are infallible.

11.—Cardinal Wiseman refers also to John xiv. 16 and 26, and John xvi. 13. He gives the three verses according to the Rhemish version, but I prefer the authorized translation :—

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.” Chap. xiv. verse 16.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, *and bring all things to your remembrance whatsoever I have said unto you.*” Verse 26.

“Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth.” Chap. xvi. 13.

The Cardinal says :—

“Thus do the two promises, joined together, afford the strongest proof of a constant security against error given to the Church of Christ until the end of time, through the authoritative teaching of

the successors of the Apostles, with the guarantee and sure co-operation of Jesus Christ and of the Holy Spirit."*

Keenan, on those verses, says :—

"Here the teaching body of the Church are to be directed by the *Spirit of Truth*, who is to teach them *all truth, and for ever*. They must, then, be infallible guides."†

12.—ANSWER. 1. Again we have the usual *petitio principii*, in taking for granted that the promises made are applicable to the Church of Rome. The Cardinal and the priest go on their blundering course harmoniously together; and the four Scottish bishops, who have so cordially recommended Keenan's book, smile approvingly. 2. These promises either refer to the Apostles alone, or they do not. If to the Apostles alone, there is an end of the Roman appropriation. If to others besides the Apostles, then it must be *to all with whom the Comforter abides*; and, as He abides with all true believers, then the promises must apply to all believers; *and if the promises imply infallibility, then all believers are infallible*. 3. These promises do apply to the Apostles alone, as we learn from the words which Wiseman and Keenan, with questionable controversial honesty, but with perfect consistency as Romish advocates, omitted, "AND BRING ALL THINGS TO YOUR REMEMBRANCE WHATSOEVER I HAVE SAID UNTO YOU." Wiseman and Keenan were much too acute pleaders not to perceive the effect of those words, as showing that our Saviour's promises were confined to the Apostles. They knew that what our Saviour had said to His Apostles before His death He does not *bring to the remembrance* of the priests of the Church of Rome, they never at that time having known those things, and for a very good reason,—that they were not then in existence, and had never conversed with our Lord in the flesh. Why these words were omitted by

* Lectures on the Doctrines and Practices of the Catholic Church, vol. i. pp. 110-12.

† Controv. Cat. p. 80. See also Maguire in his Discussion with Pope, p. 74. Mumford's Question of Questions, p. 213. Rivers' Manual, pp. 69, 70, 72. Manning's Shortest Way, &c., p. 35.

English and Scottish Romanists may now be plainly seen. 4. If these promises had any reference to the Church of Rome, they were a very long time in being fulfilled. The promise is to guide unto ALL truth; yet, for eighteen hundred years, the promise was not kept, as it was only in 1854 that the Romish Church was guided unto the *truth* about the "immaculate conception" of the Virgin Mary. And later still, in 1870, when she was infallibly guided with regard to the Pope's infallibility. 5. The result of the infallible guidance into *all truth*, which the Apostles received from the Holy Spirit, we have handed down to us in the Scriptures.

6.—These promises of Christ implied that the Apostles would be divinely guided in all things regarding the organization of the Church which was about to be established, and in teaching the truths necessary for that Church to know. Some of the most important of these truths they were not then prepared to hear. Of many things of which the Saviour had spoken the Apostles did not then know the meaning, but the Holy Spirit would enable them to understand them all.

13.—Keenan refers to Acts xv. 2. He asks :—

Q. "Did not the Apostles and first Christians act on this teaching as infallible?"

A. "Yes; in Acts xv. 2, Paul and Barnabas and certain others went up to Jerusalem, to have a disputed question of religion authoritatively decided. They had no Scripture to guide them."*

ANSWER. 1.—In this case how unlike to the practice of the Church of Rome was the conduct of the Apostles! In the Councils of the Church of Rome none but bishops may take part. In the Council at Jerusalem, there were Apostles and elders, *with the whole Church, i.e.* the laity as well (verse 22), and the decision went forth from "the Apostles and elders, and *brethren*,"—clergy and laity combined.

2.—Here the Council had the teaching of inspired Apostles to guide them. But there are no inspired Apostles in the Councils of the Church of Rome. 3. Keenan says, "They had no Scripture to guide them." I reply,

* Controv. Cat., p. 77. See also Rivers' Manual, p. 58.

(1) those who guided them were inspired men who wrote Scripture, in their capacity as inspired religious teachers. (2) St. James, in delivering his decision, directly referred to the Old Testament Scriptures, quoting from the prophet Amos, chap. ix., v. 11, to show that St. Peter's statements agreed therewith (verses 13-17). Thus confirming the ORAL teaching of an inspired Apostle by the teaching of the WRITTEN WORD.

3.—It will be observed that it was St. James, *and not St. Peter*, who presided, and delivered the authoritative decision. St. James says, "Wherefore my sentence is," &c., verse 19, *ἐγὼ κρίνω*, "My judgment, or decided opinion is."—Bloomfield. "My decision is."—Robinson's Greek Lexicon.

14.—Luke x. 16. Keenan asks:—

Q. "In Luke x. 16, *what do we find?*"

A. "He that heareth you heareth me; and he that despiseth you despiseth me." He who heareth the teaching of Christ, heareth infallible teaching; but Christ, who cannot deceive, declares that he who *heareth his pastors, heareth himself*; therefore, their doctrine being that of Christ, is infallible." *

ANSWER. 1.—I deny that infallibility is here spoken of at all, much less the infallibility of the Church of Rome. The Apostles themselves had no promise of infallibility at this time, the promise of infallible guidance not having yet been made to them. And if not to the Apostles, much less to the seventy disciples who are here spoken of. They did not require infallible assistance to deliver the message with which they were sent, namely, to tell that the "kingdom of God is come nigh unto" them (verse 10). The design of their mission was to prepare the people for receiving the Gospel which Christ would preach to them. And no infallible assistance was needed for this.

2.—By what possible link can the Church of Rome connect herself with the seventy disciples? If we must infer that the seventy were infallible because those who heard them heard Christ, then, if any conclusion could be deduced from thence in favour of Romish infallibility, it would prove the *infallibility of every priest*, because, as

* Discussion between Pope and Maguire, p. 12. See also Rivers' Manual, pp. 57-70.

Keenan says, "he who heareth his pastors heareth himself," and he assumes that the priests of Rome are the pastors of Christ.

15.—Keenan also adduces Gal. i. 8, p. 79:—

Q.—"*Does not the Apostle, Gal. i. 8, assume that the teaching of the pastors is infallibly correct?*"

A.—"Certainly; for he declares that even an *angel from heaven* is not to be believed if he teach a doctrine contrary to that preached by the pastors of the Church."

I answer, it does not follow that if the teaching of St. Paul was infallible, the teaching of the priests of the Church of Rome is therefore also infallible. If it did follow, then *every priest's teaching would be infallible*. So that the argument would prove too much for the Church of Rome, as it would imply the infallibility of every priest.

2.—If it implied infallibility in any Church, it would be the "Churches of Galatia" (verse 2), and not the Church of Rome.

3.—The Gospel preached unto the Galatians by St. Paul was another Gospel than that which is preached by the priests of Rome. They then occupy the supposed position of an angel preaching another Gospel, and are therefore under *anathema*.

16.—Keenan also refers to Gal. ii. 1, p. 77:—

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

Keenan says:—

"St. Paul does not take the Scripture here as his only rule; no, no, *he draws his light from the infallible teaching of the Church.*"

I answer.—This statement is contradicted by St. Paul himself, in the first chapter and 11th and 12th verses, where he says:—

"But I certify you, brethren, that *the Gospel which was preached of me is not of man.*

"For I *neither received it of man*, neither was I taught it but by THE REVELATION OF JESUS CHRIST."

It is thus very evident that it was not from any "infallible teaching" that Keenan drew his "light."

17.—1 Tim. iii. 15—Keenan asks, p. 79 :—

Q.—“*What says St. Paul, 1 Tim. iii. 15 ?*”

A.—“He calls the visible Church, in which Timothy is a teacher, “THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF TRUTH.” What man will dare attempt to give those clear words even two probable explanations? She is, says an Apostle, the *Church of the living God*, therefore she can teach no error. She is *the pillar and ground of truth*; could she be so if she taught idolatry or superstition? *

ANSWER.—There is a gross fallacy here. Keenan begs the question by assuming that by “the Church of the living God” is meant the Church of Rome and no other. He and other Romish controversialists are constantly practising the same deception on their flocks, and doubtless on themselves also. Where they find the word “Church” in connection with any promise, &c., they at once jump to the conclusion that this must refer to the Church of Rome, and to it exclusively, and that, no matter what may be the nature of the promises or of the description given, they must imply infallibility; and consequently the infallibility of the Church of Rome alone. Nothing can be more illogical than this mode of reasoning. If the term “Church of the living God” referred to any particular visible Church, it must have been that of Ephesus (see chap. i. verse 3), and not of Rome, because Timothy was instructed how he was to behave himself in “the Church of the living God” at Ephesus. Romanists do not allege that Timothy was ever at Rome at all, whilst they state that he was at that time Bishop of Ephesus.†

18.—If, then, this passage proves the infallibility of any Church, it would be the Church of Ephesus; but the Scriptures prove that the Church of Ephesus was not infallible. St. Paul says to the elders of the Church of Ephesus, who met him at Miletus, Acts xx. 29, 30 :—

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them.”

* See also Mumford's Question of Questions, p. 204. Rivers' Manual, p. 69. Discussion between Pope and Maguire, pp. 12, 73. Shortest Way to End Disputes in Religion, by Rev. R. Manning, p. 36.

† See preface to First Timothy, R. C. Bible.

St. John, in Rev. ii. 4, 5, writes by command of Christ to the Church of Ephesus :—

“ Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

Here are a *warning* by St. Paul and a *threat* by Christ, quite incompatible with the infallibility of the Church of Ephesus. Not even *perpetuity* was guaranteed, much less infallibility; for we know that Ephesus has long ago fallen under the Moslem yoke. If these words, as applied to the Church of Ephesus, indicated infallibility, and, if we admit the infallibility of the Church of Rome, we must then acknowledge that there were *two* infallible churches at the same time. And we must go further. The Church of Corinth is called the “Church of God.” 1 Cor. i. 2, and 2 Cor. i. 1; and thus we shall have a *third* infallible Church. And if Ephesus, Rome, and Corinth were infallible, why not Galatia, Philippi, Colosse, &c.; and even the Church in the house of Nymphas? Col. iv. 15.

If, on the other hand, we cannot deduce the infallibility of the Church of Ephesus from the text, how can we build thereon the infallibility of the Church of Rome, of which there is no mention made at all?

If it be said the Church which is the “pillar and ground of the truth” is not any one visible Church, but is the Universal Church, forming the aggregate of all the visible churches existing at that or any other time, I answer: The Church of Rome is not the Universal Church, forming the aggregate of all visible churches. She never was so. If it be said, it is the *invisible* Church which is spoken of, then I answer that this view excludes the Church of Rome altogether.

Whether, then, the words, “the Church of the living God,” &c., refer to Ephesus, or to any visible Church or Churches; or (2) whether they refer to the Universal Church, comprising the aggregate of all the visible Churches; or (3) whether they refer to the invisible Church, in each and in all these cases the doctrine of Romish infallibility is excluded.

19.—Keenan attempts to prove infallibility from Eph. iv. 11—13 :—

“ And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith,” &c.

On this passage he says :—

“ Here the Bible is not employed to perfect the saints, to edify the body of Christ, but a body of living teachers are pointed out; and these must be infallible in their doctrine, otherwise they would neither *perfect* nor edify the body of Christ.”*

ANSWER.—Again we have the ordinary Romish sophism, that what is spoken of the Church of Christ, or its ministers, must be also spoken of the Church of Rome. I deny that the apostles, prophets, evangelists, or pastors and teachers, which Christ gave, ever taught the “ errors of Popery.” And I deny that the priests of the Church of Rome either *perfect* the saints or *edify* the body of Christ, or perform the work of Christ’s ministry. They have neither part nor lot in the matters referred to here.

2.—If the passage proves the infallibility of Romish teachers, it would prove the infallibility of each priest.
3. If it proves the infallibility of teachers generally, then all teachers are infallible; and there would be more infallible teachers without Rome’s pale than within it.†

* Controv. Cat. p. 78. Also see Mumford’s Question of Questions, p. 215, and Rivers’ Manual, pp. 69, 71.

† Macknight, in his Translation of the Apostolical Epistles, says on this passage: “ Wherefore, when Paul tells the Ephesians that God appointed in the Church some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and Gentiles such a complete knowledge of the Gospel as should qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the Apostles and other inspired teachers were dead, their disciples spread the knowledge of the Gospel everywhere. Yet they were not the only saints who have been

20.—Heb. xiii. 17 is thus referred to by Keenan, p. 80 :—

“Obey your prelates,” says St. Paul, “for they watch, as being to render an account for your souls.” Now, how could the Almighty, by His Apostle, order us to hear and obey men, unless He knew that these men could teach us no error? ”*

I answer, (1.) The text is mistranslated as given by Keenan, also by Maguire and Rivers, who follow the Rhemish translators. *Πειθεσθε τοῖς ἡγουμένοις* is rightly rendered in the authorized version, “Obey them that have the rule over you,” or, by Macknight, “Obey your rulers.” (2.) The rulers to be obeyed, were not the Popes, bishops, and priests of the Church of Rome, as they did not “watch” for the souls of the Hebrew Christians. (3.) If it proves the infallibility of rulers generally, who watch for the souls of Christians; and this must be held, if it be extended so as to include the priests of the Church of Rome, it will also prove the *infallibility of all rulers*, who watch for the souls of Christians, *outside the Church of Rome*, as well as within it. (4.) There is the usual begging of the question here. It is at once assumed that those who are to be obeyed are the priests of Rome, and none others. (5.) As I have shewn, in my answer to the Romish argument from the infallibility of the Jewish teachers, this principle of reasoning would establish the infallibility of pagan civil rulers, of masters, husbands, &c.

Macknight gives the meaning of the text in the following paraphrase :—

“Follow the directions of your spiritual guides, and submit yourselves to their admonitions, for they watch over your behaviour for the good of your souls, as those who must give account to God. Obey them therefore, that they may do this with joy, as

fitted for the work of the ministry by the Apostles. All, in every age and country, who have devoted themselves to that work, have been fitted for it by them, inasmuch as from their writings alone they derive their knowledge of the Gospel, by the preachings of which they build the body of Christ.”

* Controv. Cat. p. 80. See also Rev. T. Maguire in Discussion with Pope, p. 13, and Rivers' Manual, p. 70.

having promoted your salvation, *and not with mourning*, on account of your frowardness; *for that would be unprofitable for you*, ending in your condemnation." *

* It is well remarked by Whitby on verse 24, "*Salute all them that have the rule over you.*" "Hence it seems evident, that this epistle was not sent to the bishops, or rulers of the Church, *but to the whole Church, or to the laity.*"



CHAPTER IX.

INFALLIBILITY DISPROVED.

SYNOPSIS.

1. A Romanist cannot be infallibly certain as to what the "Church" is. He cannot prove that he knows it from the Scriptures.
2. Romish Infallibility is not needed; we can learn enough from the Bible.
3. The Scriptures never refer to Rome as the infallible guide. St. Paul's Epistle to the Romans incompatible with Romish infallibility, ch. xi. 21, 22. St. Paul to the elders at Miletus, Acts xx. 29-31. Archbp. Whately.
4. The practice of Christ and His Apostles was to direct men to exercise their own judgment, and take the Scriptures as their rule of faith.
5. The term "Church" is not used in the Scriptures to denote the *clergy* alone. Acts xv. 22, Acts xx. 28.
6. The Church of Rome was unable to define her infallibility for 1800 years. The immaculate conception.
7. If infallible in *morals*, how is it that Rome cannot determine what sins are mortal, and what only venial? Persecution disproves infallibility.
8. THE POPES ARE NOT INFALLIBLE; SOME OF THEM WERE HERETICS. Liberius was an Arian. Du Pin, Fleury, Platina, Alphonsus a Castro, Jewel.
9. Pope Honorius was a Monothelite heretic, and condemned in the 6th General Council. Du Pin, Janus, Bower. Account of the Monothelites, Buck, note.
10. Stephen VI. and Sergius III. against Formosus. Both annulled the ordinations of Formosus. The brutal conduct of Stephen VI.
11. Gregory XII. was condemned as a heretic, &c., by the Council of Pisa. Decrees of Pisa were confirmed by Pope Alexander V. Dilemmas.
12. Pope Gregory sanctioned bigamy. Contradicted by Nicholas I. and the Council of Trent, sess. xxiv. can. 2.
13. Pope Anastasius was a favourer of the Nestorians, according to Alphonsus a Castro.
14. Pope John XXIII. denied the resurrection, and held that the souls of men die with the bodies, like the beasts. Harding denies that John was a true Pope. Answered. Romish contradictions as to John XXIII. involving the succession.
15. Other points as to the Popes glanced at.
16. The Popes as the infallible interpreters of Scripture and tradition. Specimens of Gregory VII. given by Dr. Doyle.
17. GENERAL COUNCILS ARE NOT INFALLIBLE. No Romanist can be certain as to what constitutes a General Council. Contradictory

- lists given by Romanists, e. g., Frankfort, Pisa, Constance, Basle, Fifth Lateran.
18. Councils have contradicted Councils, e. g., the Councils of Pisa, Constance, and Basle, decreed that the Council is superior to the Pope, *against* the Councils of Florence, Fifth Lateran and the Vatican, which decreed the superiority of the Pope to the Council. Councils of Constantinople and Frankfort *against* the 2nd of Nice and Trent, or to image worship.
 19. POPES AND COUNCILS TOGETHER ARE NOT INFALLIBLE, e.g., Pisa and Alexander V. *against* Fifth Lateran and Leo X. and Bull of Boniface VIII. and Council of the Vatican and Pope Pius IX.
 20. Council of Constance and Martin V. *against* the Council of the Vatican and Pope Pius IX. Romish plea that the decrees of Constance on these points were not ratified by a Pope. Answer from Du Pin and Mr. Gladstone.
 21. The General Council of Ephesus *against* the creed of Pope Pius IV., and the practice of the present Church of Rome.
 22. The moral character of the Church of Rome is incompatible with her infallibility. Edgar cited.
 23. Authorities quoted: Reeve as to the character of the Popes in the 10th century, Baronius on 10th century, Arnold, Genebrard, De Clemangis, Council of Trent.
 24. Rome has never given an infallible version, translation, or interpretation of the Bible. The Latin Vulgate edition of Sixtus V. disagrees with that of Clement VIII.
 25. No infallible translation; although, as Keenan alleges, our salvation depends upon it. Milner *against* Keenan and the Scottish bishops.
 26. Cardinal Wiseman on the incorrectness of the Douay Version.

1. 1.—The Romanist cannot prove with infallible certainty that his Church is infallible.

He cannot be infallibly certain that he knows what the "Church" is. He may refer to Milner, or Keenan, or Manning; but, as they are not infallible themselves, he cannot have infallible certainty of the truth of their statements.

He cannot prove that he knows it from the Scriptures, because he cannot be infallibly certain that he understands the Scriptures. Keenan tells him "Unless you have it explained by an infallible interpreter, you must remain in doubt as to its true meaning."—(Controv. Cat., p. 85.) So that he needs an infallible guide to direct him to the true sense of Scripture, before he can find the "true Church." If he reply that that guide is the Church of Rome, this is just as much as to say the "true Church" is the Church of Rome, because the Church of Rome says that she is the "true Church."

Again, as it is only by the infallible testimony of the Church that he can learn the Divine authority of the Scriptures, he cannot build the Church's infallibility

thereon, as this would be the *vicious circle* over again. I conclude, therefore, against the infallibility of the Church of Rome, because it is incapable of proof.

2. 2.—Romish infallibility is not needed. Christians can learn all the principles of their faith and practice from the Bible. They learn therefrom how man was created in innocency; how he fell; how, in his fallen state, God mercifully provided a way of salvation for him, making known to him the way by which he could be just, and also the justifier of every true believer; how God sent His only begotten Son, Jesus Christ, to take human nature, and die as an atonement for our sins; how He rose again from the dead, and ascended to heaven, where He “ever liveth to make intercession for us.” They learn their whole duty towards God, and towards their neighbour. They learn the way by which they may enjoy eternal happiness, and escape everlasting misery. They are made wise unto salvation thereby, through the faith that is in Jesus Christ. Of every one of these things we have all the certainty which, as moral agents, we require, without Rome’s infallibility; and, therefore, I conclude that Rome is not infallible, because no one needs her infallibility.

3. 3.—The Scriptures never refer to Rome as an infallible guide. It is very evident that St. Paul knew nothing of Roman infallibility. The language which he uses towards the Church of Rome is incompatible with the notion of an infallible Church. In Rom. xi. 21, 22, he says:—

“For if God spared not the natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; *but towards thee, goodness, if thou continue in His goodness; OTHERWISE, THOU ALSO SHALT BE CUT OFF.*”

What extraordinary language this would be to address to an infallible Church! To speak as if there were even a bare possibility of not continuing in God’s goodness, and to threaten it with being cut off! If Paul had known that the Roman Church was infallible, and that all Christians were bound to hear and obey her, would we not expect that in his Epistle to that Church, he would make some mention of its high prerogative? If he had thought that it was to be governed through all ages by a

series of infallible Popes, who would, each in his turn, be the living and infallible judge for all Christians, and whom all were bound to obey on pain of damnation; is it not reasonable to suppose that he would have made some reference to the person and office of that exalted personage? Nay, is not the contrary incredible?

On another occasion an opportunity presented itself to St. Paul, in which, if he had known of Roman infallibility, he would surely have made special reference thereto. I speak of the circumstance recorded in Acts xx. 29, 31, where he warns the elders of the Church of Ephesus, who came to him at Miletus :—

“ For I know this, that after my departure shall grievous wolves enter in among you. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years, I ceased not to warn everyone, night and day, with tears.”

Does St. Paul, in the face of those dangers, tell them to have recourse to the infallible Church of Rome, with its infallible head, the Pope, or to any infallible centre of unity? Does he tell them to get into the barque of Peter, and that they need fear no tempests there? Does he tell them that if they recline on the breast of “ Holy Mother Church ” they will be encircled by her infallible arms, and kept secure from the “ grievous wolves ”? Nothing of the kind. He tells them to take heed unto *THEMSELVES*, and to the flock, over which the Holy Ghost had made them overseers (ver. 28). He tells them to ‘ *watch* ’ and to remember His own warning to them. As Whately says, “ It does seem a perfect moral impossibility that Paul and the other sacred writers should have written as they have done, without any mention or allusion to anything of the kind, if it had been a part (and it must have been a most *essential* part, if it were any), of the Christian system. They do not merely omit all reference to any supreme and infallible head and oracle of the universal Church—to any man or body, as the representative and vice-gerent of Christ, but they omit it in such a manner, and under such circumstances, as plainly to amount to an exclusion.”*

4. 4.—The practice of Christ and His Apostles was to

* Archbishop Whately on the Kingdom of Christ. London, 1851, pp. 113, 114.

direct men to exercise their own judgment, and take the Scriptures as their rule of faith, and not to direct them to any "living infallible judge." The truth of this is established in the chapters on the "Protestant Rule of Faith" and "Private Judgment." Every argument which establishes either one or the other tells with equal power against the pretended infallibility of the Pope and Church of Rome.

5. 5.—Romish infallibility is said to rest with the clergy exclusively; but there is no text of Scripture in which the term *Church* is applied to the clergy alone. Nor is there any text of Scripture which proves that the promises made to the Church belong exclusively to the clergy. In Acts xv. 22, St. Luke says, "Then pleased it the Apostles and elders, *with the whole Church.*" Most decidedly, the term "Church" is not limited to the clergy in this passage. If there be a limitation at all, it is to the laity. Again, in Acts xx. 28, the elders are told to "feed the Church of God." This does not mean that they are to feed themselves alone. To claim, therefore, infallibility for the Church of Rome, meaning thereby the clergy only, is to use the term "*Church*" in a sense wholly unknown in the New Testament.

6. 6.—If the Church of Rome is infallible, how is it that, for more than 1,800 years, she was unable to tell where, who, or what, was the infallible judge? How account for the fact that her children were left to wrangle and fight for hundreds of years about the matter; and that during all that time she either did not, or could not, declare the whole counsel of God about herself? How is it that, for 1,800 years, she was unable to define the dogma of the immaculate conception of the Virgin Mary? For centuries her children had been divided on this point. Pope Sixtus IV., four hundred years ago, could not settle the matter. The Council of Trent was equally at a loss to know what to do. Even Dr. Milner, notwithstanding the extraordinary perspicacity with which he could discern motes in Protestantism, was unable to express a judgment with regard to it, because, as he tells us, the Church herself saw "nothing absolutely clear and certain concerning" it.*

* End of Controversy, Letter xii. p. 169.

7. 7.—If the Church of Rome is infallible in *morals*, how is it that her divines cannot determine, with infallible certainty, what sins are mortal, and what are only venial; or be infallibly certain what the distinction between them is? For a mortal sin the punishment is eternal, in hell; for a venial sin the punishment is only temporal, in purgatory, at the very utmost. By mortal sins the commandments of God are broken—by venial sins they are not broken; mortal sins *must be* confessed to a priest! venial sins need not be confessed. Mortal sins require absolution; venial sins do not.

2.—As Archbishop Whately says: "If persecution be not a *duty*, it is plainly a very great *sin*." Now, it is well known that the Church of Rome has sanctioned—nay, enjoined—persecution of heretics. Popes and Councils, bishops and priests, both saints and sinners alike, have sanctioned it. The greatest enormities have been perpetrated, the most sanguinary massacres have been sanctioned, in the name of God and religion. Rome has made herself drunken with the blood of the saints and of the martyrs of Jesus. Rome's sanguinary laws remain unrepealed in the decrees and canons of her General Councils, in her Papal bulls, and in her public canon law. If, then, the Church of Rome is infallible in *morals*, to murder heretics, in accordance with her laws, is a Christian duty. If to persecute and slaughter the saints of God be immoral, then Rome is not an infallible guide in morals, and if not in morals, not in faith either; for her claims to both rest on the same foundation.*

8.—THE POPES ARE NOT INFALLIBLE: SOME OF THEM WERE HERETICS.

1.—Liberius was an Arian. He consented to a heretical confession of faith, and subscribed the condemnation of Athanasius, the great opponent of Arianism.

Du Pin's statement on this point is most decisive. He writes:—

"But Liberius, who had given proof of so great constancy in time of peace, could not long endure the tediousness of banishment,

* See "Cautions for the Times," by the Archbishop of Dublin, 2nd Ed. pp. 108, 109.

for before he had been two years in it he suffered himself to be over-persuaded by Demophilus, bishop of that city, to which he was banished, and *did not only subscribe to the condemnation of St. Athanasius, but he also consented to an heretical confession of faith.* Whether it was the first or second confession of Sirmium is disputed among the learned. Whichsoever it was, he did certainly write one letter of communion to the bishops of the East, wherein having declared St. Athanasius to be out of his communion, and acknowledged his approbation of that confession of faith which Demophilus presented unto him, he desired them to use their interest and prayers with the Emperor, to obtain his deliverance from banishment and restoration to that Church which God had entrusted him with." *

In his "History of the Church," Du Pin says with respect to Liberius :—

"He not only subscribed the condemnation of Athanasius, but likewise approved an heretical form of faith which Demophilus presented to him." †

The Abbé Fleury, a celebrated Romish ecclesiastical historian, writes thus :—

"Demophilus, Bishop of Berea, to which place Liberius was banished, brought him the confession of faith of Sirmium; that is according to the most probable opinion, the first which was composed against Photinus in the Council that was held in the year 351, at which Demophilus himself had assisted; which tacitly suppressed the terms *consubstantial*, and *like in substance*; but which, in other respects, might have been forbidden, as it had been by St. Hilary. Liberius approved it, and subscribed to it as Catholic;

* Du Pin's Eccl. His., Dublin, 1723, vol. i. pp. 190, 191.

† "History of the Church," London, 1724, vol. ii. p. 168. I extract the following passage from Du Pin's note on p. 190 of his Eccl. His. :—" (c). *Consented to an Heretical Confession of Faith.* Baronius and many others maintain that he subscribed only the first creed of Sirmium, which was not heretical; but if this had been so, St. Hilary, who approved this creed, had never called that which was signed by Liberius, *the perfidiousness of the Arians*, and anathematized Liberius so often, upon the account of his subscription. St. Jerome says also, that Liberius was forced to sign heresy, and all the ancients speak of the fall of Liberius, as the approbation of the heresy of the Arians." After discussing the question as to whether or not Liberius signed the *second* Sirmium confession, Du Pin states: "*And therefore we must say that the creed which Liberius approved in his exile, was the second of Sirmium.*"

He renounced St. Athanasius's communion, and embraced that of the Eastern Bishops, that is of the Arians." "Thus did Liberius, Bishop of Rome, abandon St. Athanasius, whose cause was then inseparable from that of the faith."*

Platina, the biographer of the Popes, and librarian to Pope Sixtus IV., says with reference to Liberius:—

"Who being wrought upon by the kindness of the Emperor, *though he became*, as some tell us, *in all other things heretical*, yet on this particular tenet he was on the orthodox side, that heretics returning to the Church ought not to be rebaptised."†

The small grain of comfort supplied by Platina is, that Liberius was not heretical in everything. Alphonsus a Castro says:—

"Every man may err in faith, even although it be the Pope. *For as to the Pope Liberius, it is certain that he was an Arian.*"‡

Bishop Jewel, after citing a host of authorities to show that Liberius erred in the faith, says: "By these we may see that Pope Liberius fell into the schismatical error of the Arians; that he subscribed and gave his name and hand unto the Arians, that he favoured the Arians, that he consented unto the Arians, that it is certainly known he was an Arian, that in good earnest and with his heart he became an Arian, and that, in all matters and points of doctrine, he was of one mind and judgment with the Arians."§

9.—Pope Honorius was a Monothelite heretic; and was condemned as such in the Sixth General Council, viz., the 3rd of Constantinople. I extract the following statements from Du Pin, who discusses the matter of Honorius at great length:—

* Ecclesiastical History, London, 1728, vol. ii. pp. 240, 241.

† Lives of the Popes; translated and continued by Ricaut, London, 1685, p. 58.

‡ Alphonsus a Castro, advers. Hæres. lib. i. c. 4, fol. 4, Paris, 1564. "Omnis enim homo errare potest in fide, etiam si Papa sit. Nam de Liberio Papa refert Platina illum sensisse cum Arrianis." The edition from which Bp. Jewel cited gives the passage with regard to Liberius thus:—"Nam de Liberio Papa constat fuisse Arianum." In the former extract I quote from my own copy of A Castro. So far as the controversy about Liberius is concerned, the difference is immaterial. See Bp. Jewel's Works, P. S. Edition, vol. iii. p. 343.

§ Jewel's Works, P. S. Ed., vol. iii. p. 342.

"In the 13th sess. of the 28th of March, Sergius and Honorius's letters were read over again. They declared that this last had wholly followed Sergius's impious doctrine, and they anathematized him."

"Tis a plain matter of fact that Honorius was condemned in the 6th Council. And of this we have proof more than sufficient. The Council itself owns it in its letter to the Pope; the Emperor in his edict declares it."

"Honorius was a favourer of heresy, because he forbad speaking both of one and two operations in Jesus Christ. He was an heretic, because he owned but one will in Jesus Christ."

"This will stand for certain, then, that Honorius was condemned, and justly, too, as an heretic by the 6th Council."*

Du Pin speaks with equal distinctness in his "Church History":—

"There is no doubt but that Pope Honorius was condemned in this Council. The Acts of the Council prove it, and there is no appearance of their having been falsified, as Baronius pretended without any foundation. The Council acknowledged the condemnation of that Pope in their letter; the Emperor declares it in his edict; Leo II., Agathon's successor, says it in three letters; the whole Roman Church declares it in the forms of the oaths which they make the Popes take from the holding of this Council, and the two following General Councils make mention of the condemnation of Honorius."

"The Church of Rome has, in the oaths of the Popes, and in her ancient Breviary, placed him in the number of heretics."†

The author of "Janus," in commenting on the condemnation of Honorius, says, "This one fact—that a great Council, universally received afterwards without hesitation throughout the Church, and presided over by Papal legates, pronounced the dogmatic decisions of a Pope heretical, and anathematized him by name as a heretic—is a proof, clear as the sun at noon day, that the notion of any peculiar enlightenment or inerrancy of the Popes was then utterly unknown to the whole Church."—pp. 74, 75.

Bower ably remarks on the bearing which this case has on papal and conciliar infallibility:—"But by this

* Eccl. His., vol. ii. pp. 13-16.

† Du Pin's History of the Church. London, 1724. Vol. ii. pp. 303, 304.

Council a Pope was arraigned for heresy; his writings were condemned to the flames, as containing heretical doctrines, and he himself anathematized over and over again as a heretic. Here one would think that the papal infallibility would at last by all be given up, by all who received the present Council, and believed it infallible, as every *Roman* Catholic is bound to believe it on pain of damnation. For if the Pope was justly condemned, how could he be infallible? If he was unjustly condemned, how could the Council be infallible that condemned him? The infallibility of a General Council is no less sacred in the Church of Rome than the infallibility of the Pope; and how can the infallibility of the one in the present case be reconciled with the infallibility of the other? " *

10.—The cases of Stephen VI. and Sergius III. Cardinal Manning says, that "there are truths of mere human history, which therefore are not revealed, without which the deposit of the Faith cannot be taught or guarded in its integrity." One of these truths, he says is, "That Pius IX. is the successor of St. Peter by legitimate election." He says of these truths, that "they are so necessary to the order of the faith, that the whole would be undermined if they were not infallibly certain." † Now this statement with regard to Pope

* History of the Popes, by Archibald Bower, vol. iii. p. 117. London, 1754. The reader is referred to this volume for a full discussion of the heresy of Honorius and his condemnation. And also to Du Pin's *Eccl. His.* vol. ii. pp. 13-16. For the information of younger students I subjoin the following account of the Monothelites:—"Monothelites (compounded of *μονος*, "single," and *θελημα*, *θελω*, volo, "I will,") an ancient sect which springing out of the Eutychians; thus called as only allowing of one will in Jesus Christ. The opinion of the Monothelites had its rise in 630, and had the Emperor Heraclius for an adherent, it was the same with that of the acephalous Severians. They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general Council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation."—Buck's Theological Dictionary.

† The Vatican Council and its Definitions, p. 68.

Pius IX. would have been equally true as to any other Pope. If it is not of faith to believe that Pius IX. is the successor of St. Peter by legitimate election, it would not be of faith to believe his infallibility. But if it is of faith that Pius IX. is the successor of St. Peter, &c., it is also of faith to believe similarly with respect to every other Pope.

It is acknowledged that Formosus was a true Pope—that “he was a successor of St. Peter,” &c. Milner gives him as forming a link in the chain of succession.*

He became Pope in 891, and died in 896. And now for a dark chapter in Papal history. Du Pin, after saying that Stephen VI. was advanced to the Papal chair, continues thus:—

“This man immediately declares himself an enemy to the memory of Formosus, calls a council wherein he nulls all the ordinations made by Formosus; dug up his corpse, and, having dressed him in his pontifical robes, he condemned him as if he had been alive; and after he had censured him for his ambition in quitting the bishoprick of Ostia, and usurping St. Peter’s chair, contrary to the canons of the Church, he caused him to be stripped of his robes, cut off his three fingers wherewith he gave the blessing, and threw him into the Tiber.”

After the death of Stephen, who was strangled, there were several Popes, who acknowledged Formosus as a true Pope. At length, about 905, Sergius III. became Pope. Du Pin says that—

“The first thing he did was to condemn Formosus, to declare his ordinations null, and to cancel all that John IX. had done in his favour. Afterwards he degraded those whom Formosus had ordained; and either ordained them over again, or ordained others in his stead.”†

Of the character of this monster I shall speak again. It does not affect my present argument.

Here are two Popes—Stephen VI. or VII., Romanists don’t know which, and Sergius III.—who denied that Formosus was “the successor of St. Peter by legitimate election,” and who annulled, so far as they could do so, all his pontifical acts. Now, the Roman theory is,

* End of Controversy, Letter xxviii. p. 287.

† Du Pin’s *Eccl. His.*, vol. ii. pp. 156, 157.

that all these Popes were equally infallible. Perhaps they were in this sense, that one had as much infallibility as another. But were all their "judgments irreformable?" No, for they were contradicted by other Popes as infallible as themselves. On the Roman position maintained by Cardinal Manning it must be admitted that those two Popes—Stephen and Sergius—denied, in their most pontifical style, one of those truths that "are so necessary to the order of faith that the whole would be undermined if they are not infallibly certain," and therefore they could not have been infallible.

II.—Gregory XII. was condemned as a heretic and perjurer, and deposed by the Council of Pisa, and Alexander V. elected in his stead.

Du Pin gives a full account of the principal facts. He says that the definitive sentence was to this effect:—

"That this holy General Council, representing the whole Church, to whom belonged the cognizance and decision of this cause, having examined all matters relating to the union of the Church, and the schism between Peter de Luna, called Benedict XIII., and Angelus Corarius, otherwise called Gregory XII., upon mature deliberation, have declared, with an unanimous consent, that all the facts alleged against them by the proctors of the Council are true and notorious, and that the two competitors are manifestly schismatics, favourers of schism, HERETICS, guilty of perjury, and of the violation of their oaths; that they give a scandal to the whole Church by their manifest obstinateness and contumacy; that they are unworthy of all honour and dignity, and particularly of the pontifical, and that they are fallen from it, deprived of it, and separate from the Church, *ipso facto*," &c.*

"This Council" was composed, as Reeve says, "of twenty-three cardinals, three hundred bishops, many doctors of theology, and the ambassadors of all the Christian powers in Europe." Reeve, after referring to the deposition of Gregory XII. and Benedict XIII., says that the cardinals "elected Peter, the Cardinal Archbishop of Milan, who took the name of Alexander V." He further says of Alexander V., "His name stands in the genuine list of Popes. In that capacity he presided in the four last sessions of the Council, and by his

* Eccles. His., vol. iii. p. 5.

apostolical authority confirmed all that had been done in it for the extinction of schism.”*

The Rev. Robert Manning says that the Council of Pisa was a General Council, and that as such it had full power to elect a Pope.†

Now, the Council of Pisa was a General Council, or it was not. If it was a General Council, then the infallible authority of Pope and Council combined pronounced Pope Gregory XII. to be a heretic. If it was not a General Council, it had no power to depose one Pope and set up another; and therefore the election of Alexander V. was invalid. But the succession of the Popes comes through and from Alexander V.; and if he was not a true Pope by “legitimate election,” there has been no true Pope since the year 1409. In any case the facts show that at that time the Church of Rome rejected the dogma of Papal infallibility; and in this rejection both Pope and bishops unanimously agreed. If Alexander V. was right in his solemn decision as to the headship of the Church, then Gregory XII. was not infallible; if he was wrong, he was not infallible himself. In either case, Papal infallibility is destroyed.

12.—Pope Gregory II. sanctioned bigamy.

Du Pin says, in his synopsis of this Pope's Letters, “He permits a husband, whose wife is unable to perform conjugal duties, to marry another.”‡

On this point Willet says: “Gregory III. (? II.), *Epistol. ad Bonifacium*, thus determineth, ‘*Virum uxore infirmitate correpta, et non valente ei debitum reddere, aliam ducere,*’ &c. The husband, if his wife be taken with any infirmity, so that she cannot perform her due unto him, may marry another. Pope Nicholas I., *de Matrimon. can. 6*, decreed clean contrary. They that were sound when they married, and afterwards fell into any infirmity—‘*Ob hanc infirmitatem conjugia talium dissolvi non possunt*’—because of this infirmity their marriage must not be dissolved. One of these must needs

* General History of the Christian Church, by the Rev. Joseph Reeve. Dublin: James Duffy, 1851, pp. 367, 368. See also Du Pin's *Eccl. Hist.*, vol. iii. p. 6.

† The Shortest Way to End Disputes about Religion. Dublin, 1778, pp. 274 and 284.

‡ *Eccl. Hist.*, vol. ii. p. 32.

be in error; for one saith that because of the infirmity of the wife, marriage may be dissolved; the other saith contrary."*

The teaching of Gregory II. is not only contradicted by that of Nicholas I., but it is also anathematized by the Council of Trent, sess. xxiv., "On the Sacrament of Matrimony," can. 2, "If anyone saith that it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any Divine law, let him be anathema."

13.—Pope Anastasius, Alphonsus a Castro tells us, was a Nestorian heretic; that is, he held that there were not only two natures, but also two persons, in Christ. A Castro's statement is, "And he who has read the histories cannot doubt but that Anastasius II. favoured the Nestorians."†

14.—Among the articles of accusation sworn to against Pope John XXIII., at the Council of Constance, was the following one:—"That he had obstinately maintained before persons of honour that *there is no life after this, nor resurrection, and that the soul of man dies with the body like that of beasts.*" This article is one of twenty that were suppressed "for the honour of the Apostolic See and the cardinals."‡

Harding, the Jesuit, in his controversy with Bishop Jewel, to avoid the force of the above case, as disproving papal infallibility, denies that John XXIII. was a true Pope. He says, "Neither was he a true Pope, lawfully elect, but an usurper, as two others were with him at the same time.§

The only answer necessary to Harding's assertion is that the same cardinals who elected Alexander V., unanimously elected Pope John XXIII., and that both these Popes are given as true Popes in all the lists which I have seen. Milner gives them both; so also

* Willet's Synopsis Papismi, vol. ii. p. 192.

† Alphonsus a Castro, advers. Hæres., fol. 5, Paris, 1564, "Et Anastasium secundum hujus nominis pontificem fuisse Nestorianis, qui historias legerit non dubitat."

‡ Lenfant's History of the Council of Constance, vol. i. pp. 290, 292.

§ Cited by Bp. Jewel in Defence of the Apology, Works, vol. iv. p. 931.

do Reeve and River. Before leaving this case, I may point out the uncertainty among Romanists as to the succession of the Popes, as illustrated by the present case. Platina, in his "Lives of the Popes," calls this Pope JOHN XXIV. Milner, in his "End of Controversy," calls him JOHN XXIII. Reeve, in his "General History of the Church," calls him JOHN XXII.; and River, in his "Manual," sets him down as JOHN XXI.*

15.—Other instances of errors held, or alleged by Romish writers to have been held, by the Popes I must pass over without examination. Such as the case of Vigilius and the Three Chapters; Nicholas I., with regard to the form of the Sacrament of Baptism; Innocent I., as to the necessity for infants receiving the Eucharist; Nicholas IV., against John XXII., as to its being heresy to say that Christ or His Apostles had no property; John XXII., as to the souls lying in a trance till the Day of Judgment, and feeling neither pain nor joy; Sylvester II., as to his being a necromancer and conjuror; Marcellinus, as to whether or not he sacrificed to idols, &c.; and various contradictions in the judgments of Popes regarding matrimony. The clear and decisive cases which I have dealt with are amply sufficient to prove that the Popes are NOT INFALLIBLE.

16.—THE POPES AS THE INFALLIBLE INTERPRETERS OF SCRIPTURE AND TRADITION.

The Right Rev. Dr. Doyle thus ridicules the infallible interpretations of Pope Gregory VII. and some of his successors :—

"As to some of the arguments from Scripture or tradition adduced by him, or by any of his successors, in support of their temporal claims, they are such as will amuse, or rather excite the pity of a serious mind. One wisely observes that, because an Apostle said to our Lord, 'Behold, there are two swords here,' the Popes have a right to depose kings. Such an inference might appear plausible to him who was already resolved on a usurpation of right; but a Christian is forced to blush at such a profanation of the Word of God. Gregory . . . quotes from St. Paul to the

* Platina, by Ricaut, p. 343. Milner, End of Controversy, Letter 28. Reeve's Hist. of the Church, p. 548. River's Manual, p. 48.

Corinthians (1 Cor. vi. 3), "Know you not that we will judge angels themselves, how much more worldly things?" And from this passage he claims to be invested with a power of invading the rights of kings and emperors—nay, of new modelling the state of society throughout the world." Doyle goes on to say that "to offer arguments against such theories is too humiliating to the common sense of men."

We have next a specimen of Gregory's mode of interpreting the Fathers:—

"In a letter of Clement, quoted by Cotelius (p. 540), he found it expressed that "those who were not in peace and communion with Clement were to be numbered with those who wished to destroy the Church of God." From this passage, with his usual logical accuracy, he inferred that he might himself, with all imaginable propriety, depose the Emperor Henry."

No wonder it was that this Romish Bishop felt heartily ashamed of his Pope. No wonder it was that he scouted his interpretations, by which he attempted to prove the most extravagant and exorbitant claims ever put forth by even the Popes of Rome. No wonder that we find him mournfully saying, "To dwell upon them here would be to imitate in some degree the impiety of Noe's son, who scoffed at the parent, whose nakedness he should have concealed."*

17.—GENERAL COUNCILS ARE NOT INFALLIBLE.

No Romanist can be infallibly certain as to what it is that constitutes a General Council, and therefore he cannot be infallibly certain as to what Councils were general and what were not. No infallible authority has determined these points. Romish writers disagree as to the claims of many Councils, *e.g.*:—

The Council of Frankfort, held in 794, was a General Council, according to Du Pin, *Eccl. Hist.*, vol. ii. p. 46. But it is excluded from the list of General Councils given by Keenan in his *Controversial Cat.*, p. 111.

The Council of Pisa, held in 1409, was a General Council, according to R. Manning, in his *Shortest Way to End Disputes*, pp. 274, 284. It affirmed itself that it was a General Council, Du Pin, *Eccl. Hist.*, vol. iii. p. 7. But it is excluded from Keenan's list.

* *Essay on the Catholic Claims.* Dublin, 1826, pp. 54-57.

The Council of Constance, held 1414-1418, is reckoned as a General Council by Keenan, p. 111; by Reeve, in his *History of the Church*, p. 370; by Dens, *Theologia Moralis*, vol. ii. p. 144.

It is rejected by Waterworth, Hereford Discussion, p. 20; and De la Hogue evidently considers that it is doubtful as to whether it was a General Council or not. *Tractatus de Ecclesia*, pp. 438, 439, "The Gallicans held that it was oecumenical as to all its sessions. The Ultramontanes denied it." It was denied at the Derry Discussion by Priest O'Kane, 6th day, pp. 17, 18.

The Council of Basle is admitted to be a General Council by R. Manning, *Shortest Way*, pp. 287, 288, till the 25th sess. It is excluded by Keenan from his list, and Reeve calls it a "schismatical Council."

The Fifth Lateran Council, 1513-1517. This Council is admitted by Turberville, *Manual of Controversies*, Douay, 1654, p. 36. By Reeve, *Church History*, p. 392. It is excluded by Keenan; and De la Hogue says that it is a question among Catholics, according to Bellarmine, even to this day, whether it was a true General Council, *Tractatus de Ecclesia*, p. 440.*

It is thus evident that it is impossible for the Romanist to have infallible certainty as to the respective claims of Councils; and yet, this becomes a very serious matter when it is remembered that every Romish priest is sworn, and every Romish layman is bound, to receive all the decrees and canons of all the General Councils. Creed of Pope Pius IV.

18.—COUNCILS HAVE CONTRADICTED EACH OTHER.

1.—The Councils of Pisa, Constance, and Basil, decreed that the Council is superior to the Pope. See Du Pin's *Eccl. Hist.*, vol. iii. pp. 7, 12, 39.

Against these decisions the Councils of Florence, the 5th Lateran, and the Vatican, decreed the superiority of the Pope to the Council.

The Council of Constantinople, in 754, where there were 338 bishops, condemned image worship. Du Pin's *Eccl. Hist.*, vol. ii. pp. 33-37. The Council of Frankfort,

* "De hoc Concilio sic ipse loquitur Bellarminus, l. 2, de Conc. C. 13, "An fuerit vere generale, usque ad hanc diem, quæstio superest etiam inter Catholicos."

in 794, also condemned image worship, Du Pin, ii. pp. 42, 46. These decisions are contradicted by the decrees of the 2nd Council of Nice, 787, and the Council of Trent, 1563, which affirmed image worship.

These instances of conciliar contradictions on matters of faith are sufficient to prove that Councils are not infallible. I have purposely omitted any reference to those Councils, which are admitted by all Romanists not to have been general.

19.—POPES AND COUNCILS TOGETHER ARE NOT INFALLIBLE.

The Council of Pisa maintained the superiority of the Council to the Pope, and exercised its claim by deposing the contending Popes, Gregory XII. and Benedict XIII. This decision was confirmed by Pope Alexander V., so that we have here a decision, on a matter of faith affecting the headship of the Church, by the supreme authority in the Romish Church.

This decision on this matter of faith is directly contrary to the definitions of the Fifth Lateran Council, which received and ratified the Bull of Boniface VIII., "*Unam sanctam*."*

This Bull, which Dr. Manning tells us is of "infallible authority," and "was, beyond all doubt, an act of *ex cathedra*," contains the following exorbitant claim on behalf of the Roman Pontiff:—

"Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation, for every human creature to be subject to the Roman Pontiff."†

This Council was confirmed by Pope Leo X. (see Du Pin *ut supra*), so that we have here a General Council ratified by a Pope, asserting a principle directly contrary to the decision of the Council of Pisa and Alexander V.

Again, the doctrine of the Council of Pisa and Alexander V. is directly contradictory to the doctrine of the Vatican Council and Pope Pius IX.

20.—I come now to the important and decisive case of the Council of Constance. Notwithstanding their deposition by the Council of Pisa, Gregory XII. and Benedict

* Du Pin's Eccl. Hist., vol. iii. p. 148.

† The Vatican Decrees, &c., by Cardinal Manning, pp. 59, 60.

XIII. still contended that each was himself the true Pope. After the death of Alexander V. the cardinals by whom he had been chosen elected John XXIII.; so that instead of two Popes cursing each other and their adherents, there were now three Popes engaged in that pontifical pastime. In this state of things a General Council was convened by John XXIII., at Constance, in 1414.

This Council set about its great work of correcting the abuses of the Church in its head and members. Gregory XII. resigned, and John XXIII. and Benedict XIII. were deposed, and the Council elected Martin V. In the fourth and fifth sessions, the Council decreed the superiority of a General Council to the Pope. Du Pin's statement on this point is as follows:—

“The decree made in these two sessions, concerning the authority of the Council above the Pope, did plainly decide the question, and subjected the Pope, as well as to faith as manners, to the judgment of a General Council. And this ought not to be understood only of a time of schism, or in case the Pope was doubtful, but generally in all other cases: 1. Because the words of the Council are general. 2. They import that all the world, even the Pope himself, is obliged to obey the Council, not only as concerns the extirpation of the schism, but also as to the reformation of the Church in its head and members, as well in doctrine as manners,” &c. Du Pin's *Eccl. Hist.*, vol. iii. p. 12.

Some Romanists have stated that the decree of the fifth session was never confirmed by a Pope. Reeve asserts that—

“The general question, ‘whether the Council's authority be superior to that of the Pope,’ was never discussed, and never brought forward to be decided on; nor have the conclusions of the fourth and fifth sessions, which, by some Gallican Divines, have been illogically strained for the purpose of lessening the Papal prerogative, ever been sanctioned by any Pope.”*

In answer to Reeve, I adduce the positive statement of Du Pin:—

“In fine, all the decrees of the Council of Constance being approved by John XXIII., in the 12th Session, and by Martin V., in the 44th and 45th, without any exception, it cannot be doubted

* *General Hist. of the Church*, p. 374.

but this, which was one of the principal articles, was comprised in the general approbation, and consequently that it has the force of a law. And even in the Bull of Martin V., against the errors of Wycliffe, there are articles wherein this decree is particularly referred to." *Ut supra*.

In addition to Du Pin, I quote a passage from Labbe, given by Mr. Gladstone in his "Vaticanism." Mr. Gladstone says:—

"In the record of the Council of Constance we are told that in its Forty-fifth Session the Pope declared not that he confirmed a part of its doctrinal decrees, but 'that he would hold, and inviolably observe, and never counteract in any manner, each and all of the things which the Council had in full assembly determined, concluded, and decreed, in matters of faith (*in materiis fidei*),'* and he approves and ratifies it accordingly," p. 59.

Was this decree of the Fifth Session a matter of faith? I maintain that it was, and answer in the forcible words of Mr. Gladstone:—"Pope Martin V. derived his whole power to confirm from his election to the Papal chair by the Council. And the Council was competent to elect, because the See was vacant. And the See was vacant because of the depositions of two rival Popes, and the resignation of the third; for, if the See was truly vacant before, there had been no Pope since the schism in 1378, which is not supposed by either side. But the power of the Council to vacate the See was in virtue of the principle asserted by the Decree of the Fifth Session. We arrive then at the following dilemma. Either that Decree had full validity by the confirmation of the Pope, or Martin V. was not a Pope; the cardinals made or confirmed by him were not cardinals, and could not elect validly his successor, Eugenius IV. So that the Papal succession has failed since an early date in the fifteenth century, or more than four hundred and fifty years ago. Therefore the Decree of the Fifth Session must, upon Roman principles, have been included in the *materia fidei* determined by the Council; and, accordingly, in the confirmation by Pope Martin V."†

* Labbe, "Concilia," xii. p. 258.

† Vaticanism, by Right Hon. W. E. Gladstone, pp. 59, 60.

We have now the Council of Constance, by a decree ratified by Pope Martin V., asserting the superiority of a General Council to the Pope, and declaring "the judgments and proceedings of the Pope, in matters of faith, without exception, to be reformable, and therefore fallible."

This decree of the Council of Constance and Pope Martin V. is contradicted in the most direct and emphatic manner by the Decree of the Council of the Vatican and Pope Pius IX.

The Council of the Vatican, confirmed by Pope Pius IX., has decreed that, by "Divine right of Apostolic primacy, the Roman Pontiff is placed over the Universal Church," and that he is "the supreme judge of the faithful; and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiff to an Œcumenical Council, as to an authority higher than that of the Roman Pontiff." Chapter iii. And in chap. iv. it is decreed that the Pope is infallible in faith and morals when speaking *ex cathedrâ*, and that such definitions are irreformable of themselves, and not from the consent of the Church.

Here, then, we have Pope and General Council against Pope and General Council on a point which the Vatican Council and Pius IX. declare to be of faith, and therefore the Pope and General Council are *not infallible*.

21.—The decree of the Council of Ephesus is opposed to the Creed of Pope Pius IV., and the present practice of the Church of Rome in England, &c. Du Pin informs us that the Council made this declaration:—

"That it is not allowable to any person whatsoever to allege, write, or make, a different creed from that which was made by the holy Fathers assembled at Nice; and that all those who are so audacious as to make, or allege, or to offer, any other to be signed by such as turn themselves, or are converts to the Church, whether they be Jews, pagans, or heretics: if they be bishops or clergymen

they shall be degraded from their dignity, and if they be laymen they shall be accursed."*

The decree is thus given by Labbe and Cossart, art. 6 :—

"These [subscriptions], therefore, having been read, the holy synod decreed that it should not be lawful for anyone to bring forward, or to commit to writing, or to compose, another creed, except that defined by the holy fathers assembled at Nice with the Holy Spirit; but that those daring either to compose, or to hold forth, or to bring forward, another creed to those willing to turn to the knowledge of the truth, either from Hellenism, or from Judaism, or from any heresy whatsoever: if they be bishops or clergy, that the bishops should be removed from the episcopal, and the clergy from the clerical, office; and if they be laics they should be anathematised."†

Notwithstanding this decree, the Creed of Pope Pius IV., which every Romanist is bound to believe under pain of damnation, contains twelve articles of faith, not one word of which is to be found in the creed referred to by the Council of Ephesus. The 12th Article of the Creed of Pope Pius IV. is as follows:— "I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils, particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, or anathematized."

Further than this, the practice of the Church of Rome at the present day is such as to bring her priests directly under the anathema of the Council of Ephesus. In the "*Ordo Administrandi Sacramenta*" (a book used by Romish priests when performing the ceremony when any Protestant pervert goes over to that Church), in p. 52, under this heading, "*Forma reconciliandi conversum*," it is stated, "After this the convert may pronounce the confession of faith under this form;" and here follows the Creed of Pope Pius IV., containing, as before said,

* Du Pin's Eccl. Hist., vol. i. p. 647.

† Sac. Con. Labb. et Cossart, tom. iii. p. 660. Paris, 1716. Cited by Pope, Rom. Misquot., p. 180.

twelve new articles of faith, in concluding which the convert must repeat thus, "I do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved ; and I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, unto the end of my life." Thus, the decree of an infallible Council is set at nought by an infallible Church.

22.—The moral character of the Church of Rome is incompatible with the Divine prerogative of infallibility. Among the Popes have been some of the greatest monsters who ever disgraced human nature, or afflicted the human race. There is scarcely a heinous crime, in the whole category of human villany, that has not been committed by a Pope of Rome. Murder, adultery, fornication, perjury, robbery, each and all in their most aggravated forms, have been perpetrated again and again by the Roman Pontiffs. What a mockery it is to speak of such miscreants being infallible ! For, if we receive the infallibility dogma, we must believe that Sergius III. and Alexander VI. were as infallible as St. Peter himself. Finely drawn distinctions between faith and practice, between infallibility and impeccability, are wholly inadmissible. A murderer, adulterer, and robber may, forsooth, be peccable ; but he must be, and is, infallible. A Borgia may hold the cup of poison to your lips, still you must believe that he could not err in the faith. A Vigilius might whip to death his sister's child ; still his interpretation of the text, "He that spareth his rod," &c., must be infallibly correct.

Rightly does Edgar say, "No valid reason could be given why God, in His goodness to man, should confer doctrinal, and withhold moral, infallibility. Impeccability in duty is as valuable in itself, and as necessary for the perfection of the human character, as inerrability in faith. Holiness in scriptural language is enjoined on man with as unmitigated rigour as truth. Criminality in manners is, in Revelation, represented as equally hateful to God and detrimental to man as mistake in judgment. The Deity is "of purer eyes than to behold iniquity," and "without holiness no man shall see the Lord" (Heb. i. 13, Heb. xii. 14).

Moral apostacy is, indeed, in many cases, more

culpable than doctrinal error. The one is sometimes invincible, while the other is always voluntary. But no individual or society is gifted with impeccability, or has reason to claim infallibility. God does not keep man, either in a personal or collective capacity, from error in practice; and only presumption, therefore, will conclude that He keeps any from misapprehension in belief or theory."*

23.—I shall now produce a few extracts from Romish authorities, proving the prevalence of corruptions at various times in the Romish Church.

The Rev. Joseph Reeve, after enumerating the Popes of the tenth century, says:—

"Between the years 891 and 999 here are one and thirty Popes; their number is a clear proof that the reigns of many of them were short, and their end dishonourable. Sergius III. exhibited a spectacle of scandal of which the Christian world had never known an example: a sovereign pontiff clasped in the lewd embraces of a notorious prostitute. Sergius III., without regard for the dignity or holiness of his pontifical character, publicly avowed his criminal connections with Marozia. By her he had a son, who, under his mother's influence, crept afterwards into St. Peter's chair by the name of John XI. To the infamy of his spurious birth he added personal vice, in which he was shamefully imitated by many who in that century were raised to the Papal throne, without the virtues to merit or support their elevation."†

Du Pin, who gives a frightful description of the crimes and immoralities of the Popes and Church of Rome at the period spoken of by Reeve, cites the well-known description given by Baronius:—

"At that time how deformed, how frightful, was the face of the Church of Rome! The holy see was fallen under the tyranny of two loose and disorderly women, who placed and displaced bishops as their humour led them; and, what I tremble to think and speak of, they placed their gallants upon St. Peter's chair, who did not so much as deserve the very name of Popes. For who dare say that these infamous persons, who intruded without any form of justice, were lawful Popes? We do not find that they were chosen by the clergy, or that they consented in the least to their election. All the canons of Councils were infringed, the decrees of Popes

* *The Variations of Popery.* By Samuel Edgar. Second edit. London, 1838. pp. 176, 177.

† *General History of the Christian Church*, p. 249.

trampled under foot, the ancient traditions despised, the customs and ceremonies usually observed in the election of Popes neglected, and the Holy See became a prey to avarice and ambition."

Du Pin also cites the complaint of Arnold, Bishop of Orleans:—

"O miserable Rome! thou that formerly didst hold out so many great and glorious luminaries to our ancestors, into what prodigious darkness art thou now fallen, which will render thee infamous to all succeeding ages!"*

Genebrard says that—

"For nearly 150 years about 50 Popes, namely from John VIII., who succeeded Nicholas and Adrian II., to Leo IX., who was first called by God as another Aaron, &c. . . . *revolted entirely from the virtue of their predecessors, being rather apostate than apostolic.*"†

Nicholaus de Clamangis, an eminent Roman Catholic writer, thus describes the *clergy* of the Church of Rome in the 15th century:—

"This abuse [simony] is the foundation of all the disorders that are in the Church. For whence come the indevotion of the people, the contempt of priests, the abolishing the rights and liberties of the Church, but because it is full of contemptible persons and unworthy of their ministration? Whence comes it to pass that an infinite number of persons are admitted to the priesthood who understand no Latin, and can scarce read, and who, in repeating or singing the prayers, know not whether they bless or curse the Lord; and so many others of bad morals who live in all sorts of debauchery? The bishops are the chief cause of these disorders, because they admit to orders, indifferently, all sorts of persons without examining their learning or their manners, and they are satisfied with punishing them in their purse, without endeavouring to reform their faults."‡

The Bishop of Lodi, in his sermon on Reformation preached on the day of the funeral of Cardinal de Bari, at the Council of Constance, says:—

"No wonder, therefore, if the temporal princes persecute us, if they strip us, if they despise us, and make us a public laughing

* Eccl. Hist., vol. ii. p. 156. Baronius.

† Genebrard. Paris, 1580. p. 318. "Hoc vero uno infelix, quod annos fere 150 pontifices circiter 50, à Joanne scilicet 8 . . . ad Leonum 9 usque . . . a virtute majorum prorsus defecerint, Apostactici, Apostaticive potius quàm Apostolici."

‡ Du Pin's Eccl. His., vol. iii., p. 57.

stock. 'Tis a just judgment of God, who will not suffer this persecution to cease, till we put a stop to the cause of it, that is to say, till we lead other-guess lives."

"He afterwards represents the clergy as plunged in excessive luxury, and the most beastly incontinency, that he thinks if Diogenes were to seek for a man among them he would find none but *black cattle and swine.*" *

The Council of Trent in Sess. xxv. on reformation furnishes the most convincing evidence as to the general depravity of the Romish priests in the sixteenth century. In chapter xiv. entitled thus: *The manner of proceeding against clerics who keep concubines is prescribed.*" The decree commences:—

"How shameful a thing, and how unworthy it is of the name of clerics who have devoted themselves to the service of God, *to live in the filth of impurity and unclean bondage*, the thing itself does testify, *in the common scandal of all the faithful, and the extreme disgrace entailed on the clerical order.* To the end, therefore, *that the ministers of the Church may be recalled to that continency and integrity of life which becomes them, and that the people may hence learn to reverence them the more, that they know them to be the more pure of life; the Holy Synod forbids all clerics whatsoever to dare to keep concubines,*" &c.

Chapter xiv. is entitled "*The illegitimate sons of clerics are excluded from certain benefices and pensions.*" The purport of this is that clerical fathers and their bastard sons are not to hold benefices in the same church.†

24.—Romanists allege that an infallible Church is necessary in order that real certainty may be obtained as to the versions, translations, and interpretations of Scripture. Keenan's Controv. Cat., pp. 46, 47.

In reply, it may be asked, how is it, if the Church of Rome is infallible, that she has never been able to give an infallible version or edition of the Bible? The Council of Trent pronounced the Latin Vulgate to be authentic, and commanded it to be used; but it did not specify any particular copy or edition as being correct. Pope Sixtus V., being impressed with the necessity which existed for an infallibly correct edition, published the Latin Vulgate in 1590, and issued a bull, in which

* Lenfant's Hist. of the Council of Constance, vol. i. p. 520.

† Waterworth's Translation, pp. 270, 272.

he pronounced excommunication against anyone who would dare to alter it *in minima particula*. But it was very soon found that this infallible edition was a very fallible one indeed, and needed to be corrected in *many* particulars; wherefore it was superseded by Pope Clement VIII., who issued another infallible edition in 1592, which differed from the Sixtine Bible in about 2,000 places. Dr. James carefully compared the two Bibles, and found this enormous number of discrepancies. The result of his labours he published in his "*Bellum Papale*."*

Thus, the only authorized Bible in the Church of Rome has been antecedently condemned by an infallible Pope.

25.—Again, Rome has never given an infallible translation of the Bible; yet, Keenan asserts that our salvation depends upon whether the translations of the Bible are correct in every part. *Controv. Cat.*, p. 61. And he also says "that no prudent man can have any confidence in a Protestant Bible, since he can never be certain that it is properly translated." *Ibid.*, p. 49. From this he draws the inference "that the faith of Protestants, grounded as it is on *doubtful* versions of Scripture, is not prudently firm, and consequently is not Divine." As to Romanists, he alleges that they are perfectly certain as regards the truth of the translations from the Scriptures. "The Church," he says, "points out the books that are canonical, and the correct versions of these books."—pp. 49, 50. In p. 47, he argues that "those who are not Catholics can have no other than a doubting or vacillating faith," because they have no real certainty "as regards their *versions or translations* of Scripture."

From the confident manner in which this writer speaks—and his statements are endorsed by the four Romish Bishops in Scotland—it might be supposed that the Church of Rome, by reason of her infallibility, had supplied the Romanists of the United Kingdom with an infallible translation. But what is the fact? So far from Rome having given an infallible translation

* See James's *Treatise on the Corruptions of Scripture, Councils, &c.*, London, 1843.

into the English tongue, we are informed by Dr. Milner that she could not do so. He says, as to whether or not the Scriptures are faithfully translated in the English copy, "in this inquiry the Catholic Church herself can afford you no security to build your faith upon."*

The statements of Keenan and the Scottish bishops, on the one side, and of Milner, on the other, would prove the following syllogism :—

Unless there is a certainty sufficiently strong that the Scriptures are faithfully translated, you cannot have Divine faith. (Keenan and the four bishops.)

But the Catholic Church herself cannot give you a certainty sufficiently strong that the Scriptures are faithfully translated. (Milner.)

Therefore the Catholic Church cannot give a certainty sufficiently strong that you can have Divine faith.

26.—Cardinal Wiseman, in 1836, acknowledged the want of a correct Romish translation. He says, in speaking of Dr. Lingard's New Version of the Four Gospels :—

"But the indication of attention to biblical learning which we should most confidently have expected to find preceding any new version of Scripture, and we will add, the proof of its existence which is most imperatively called for, is a revision and correction of that version now in use among Catholics, known by the name of the *Douay Version*."†

On the next page he says :—

"We make these remarks only to conclude, that, whatever necessity existed, before the appearance of this (Dr. Lingard's) version, for a thorough revision of the text generally used amongst us, the same necessity does still exist."

He follows up with this severe charge against the Douay Bible :—

"To call it any longer the Douay or Rhemish version is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published; and so far as simplicity and energy of style is concerned, the changes are in general for the worse."

As to the accuracy of the printed text he says :—

* End of Controversy. Letter ix. p. 116.

† Essays on various Subjects, vol. i. p. 74, A. D. 1853.

“The mass of typographical errors to be found in some editions is quite frightful, from many of them falling upon important words,” &c., p. 78. With respect to passages requiring emendations he says:—“It is far from our purpose to undertake a complete exposure of the many passages which want emendation; such a task would require a treatise.”* On the same page he speaks of “how impossible it is to correct or discover the mistakes of our *Douay version*, without a constant recourse to the original Hebrew and Greek texts.”

In subsequent chapters occasions will be afforded for comparing the translations of the Protestant Authorized version, with the Romish version, on several important passages.

If Rome be infallible, how is it that she has never given an infallible *version*, an infallible *translation*, or an infallible *interpretation* of the Bible? Romish versions contradict each other; Romish translations contradict each other, and Romish interpretations contradict each other. If an infallible Church is necessary, she is yet to be found. Rome is not that Church.

* *Essays on various subjects*, vol. i. p. 79.

END OF VOL. I. PART I.

A Protestant Text Book of the Romish
Controversy.

PART II.

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CHAPTER X.

THE SUPREMACY OF ST. PETER.

SYNOPSIS.

1. The dogma of Papal Supremacy defined by the Council of Florence and Creed of Pope Pius IV.
2. Further defined by the Vatican Council, caps. i., ii., iii.
3. Cardinal Manning's Summary of the Vatican Decrees as to Papal supremacy. Bull of Boniface VIII. *Unam sanctam*.
4. *The deposing and absolving power* claimed by the Popes. Statement of Pius IX. Essays on Religion and Literature, edited by Manning, cited.
5. The deposing and absolving power asserted in infallible Papal Bulls. Gregory VII. against Henry IV. of Germany. Platina cited.
6. Bull of Paul III. against Henry VIII. "Ultramontaniam" by Dr. Badenoch referred to.
7. Bull of Pius V. against Queen Elizabeth.
8. Summary of Ultramontaniam.
9. Barrow's list of points on which the supremacy depends. Wiseman cited—Manning in note.
10. SCRIPTURE PROOFS FOR PAPAL SUPREMACY, Luke v. 3-10. Milner. Christ preached out of Peter's ship, &c. *Answer*. On the same principle Andrew was also made supreme ruler. See Matt. iv. 18, 19, and Mark i. 16, 17.
11. Keenan's argument from Acts xii. The Church prayed for Peter, and he alone was delivered by an angel. *Answer*. Keenan garbles the passage. All the Apostles were delivered by an angel, Acts v. 17-19.
12. Matt. x. 2, cited by Milner and Keenan. *Answer*. Peter reckoned *first*, not as to *dignity*, but because he was *first called*. 2nd. This order is not always observed; Gal. ii. 9, 1 Cor. iii. 22, 1 Cor. ix. 5, &c.
13. Gal. i. 18, cited by Milner, refuted from the context.
14. Matt. xvi. 18, 19, "Thou art Peter," &c., Wiseman, Milner, and the Rhemish annotators. The text and context cited.
15. *Answer*: If Peter was not the rock, the whole scheme of Papal supremacy falls to the ground. If he was the rock, it does not thence follow that he was supreme ruler, &c., and that the Pope is his successor as such.
16. St. Peter not the rock. Contradictory opinions of the Fathers. No "unanimous consent," Con. of Trent, sess. iii. The Romanist has no absolute certainty for his interpretation.

17. Christ is the foundation, 1 Cor. iii. 11. The Church is also built on the foundation of the Apostles and Prophets, Eph. ii. 20, Rev. xxi. 10, 14. These statements reconciled. Isaiah xxviii. 16. Applied by St. Peter to Christ, 1 Pet. ii. 4, 5; Psal. xviii. 22. Applied by Christ to Himself.
18. Assertion of Rhemish annotators, that Protestants should have rendered our Lord's words, "Thou art a rock, and upon this rock," or "Thou art Peter, and upon this Peter," &c. *Answer.* The annotators themselves, in the Rhemish text, render the words the same as Protestants do. Their statement disproved by the original Greek.
19. Argument from the Syriac Cephas, John i. 42. *Answer.* The Syriac word denotes both a rock and a stone, but the sense is fixed by the Greek word *πετρος* being used, and not *πετρα*. Reply to the Annotators' assertion that our Lord spoke in Syriac.
20. What does *πετρα* refer to? Not to Peter, not to all the Apostles, but to Christ Himself.
21. "THE KEYS." Power of the keys defined by the Rhemish annotators. *Answer.* If such powers were conferred, how is it that St. Peter did not exercise them, and that the Apostles never referred to them? "The keys" explained. The promise fulfilled, Acts ii. 14-41, and x. 44-48. The "key of David."
22. "BINDING AND LOOSING." The Rhemish annotators on this passage. *Answer.* (1) This does not refer to *persons*, but to *things*. (2) Whatever privilege was here conferred on Peter was afterwards conferred on all the Apostles, Matt. xviii. 18. Barnes, Vitringa, and Bloomfield cited.
23. St. John xxi. 15-17, "Feed my sheep." Milner and Keenan cited. The Vat. Con. chap. 1. *Answer.* A commission to feed the flock does not confer supremacy; if so, the elders at Ephesus were made supreme rulers, Acts xx. 28. Also the elders to whom St. Peter wrote, 1 Peter, v. 1-2.
24. "Peter was grieved." Was he grieved because he was made Pope? Milner's argument that Christ's question implied that Peter loved him more than the other Apostles. *Answered.* Whitby cited.
25. Romish collection of *small* arguments. Bossuet, Milner, Keenan, Dens. *Answer.* On the same principle of reasoning we might prove the supremacy of St. John, St. Paul, or St. James.
26. St. Peter's power not greater than that of the other Apostles. If he was an ambassador, so were they. If he was a foundation, so were they. If he could bind and loose, they all could do so. If he could remit and retain sins, so could they. If he had power to feed the flock, so had they, &c.
27. ST. PETER'S SUPREMACY DISPROVED.—Had our Lord conferred supremacy on St. Peter, He would have made it clearly known to St. Peter and the other Apostles. Matt. xviii. 1, Mark ix. 33-34, Luke ix. 46, incompatible with supremacy.
28. Matt. xx. 20-27. The request of the mother of James and John rebuked. Luke xxii. 24. The strife as to who should be the greatest. Our Lord's answer disproved any supreme authority on the part of Peter, or any Apostle.
29. Had St. Peter been made Prince of the Apostles, the Apostles would have made known the fact to Christians generally, and enjoined on them the duty of obedience to him.
30. St. Peter puts forth no claim to supremacy.
31. No appeal to St. Peter, as the final judge, mentioned in the New Testament.

32. St. Paul, in speaking of the Church officers, makes no mention of a Pope. 1 Cor. xii. 28, Eph. iv. 11-12.
33. St. Peter was called to account for receiving Cornelius and the Gentiles into the Church, Acts xi. 1-3.
34. St. Peter was *sent* to Samaria by the Apostles. See John xiii. 16.
35. St. Paul denies his inferiority to any other Apostle, 2 Cor. xi. 5, 2 Cor. xii. 11, Rom. xi. 13, Gal. i. 1. Hereceived no authority or commission from Peter, Gal. i. 16-17.
36. St. Paul withstood St. Peter to the face, Gal. ii. 11-14.
37. Had St. Peter been supreme ruler, he would have exercised supremacy at (1) the appointment of Matthias, Acts i.; (2) the appointment of the seven deacons, Acts vi.; (3) the Council of Jerusalem, Acts xv.

1.—The dogma of Papal supremacy, as now elaborated in the Church of Rome, comprises a series of doctrines, the sum of which forms the system of ultramontaniam. The authoritative teaching of the Romish Church is set forth in the following documents:—

I.—THE DECREE OF THE GENERAL COUNCIL OF FLORENCE.

“Moreover, we define that the Holy Apostolic see, and the Roman Bishop has the primacy over all the earth; and that he is the successor of the blessed Peter, the prince of the Apostles, the true vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ the full power of feeding, directing, and governing the Universal Church, *in such manner as it is contained in the Acts of general Councils, and in the Holy Canons.*”*

In this decree there is not a word about infallibility; and the Papal supremacy is to be exercised “in such manner as it is contained in the Acts of general Councils, and in the Holy Canons,” showing that the governing acts of the Popes must be in accordance with the laws of the Church of Rome.

II.—THE CREED OF POPE PIUS IV. ART. X.

“I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all Churches; and I promise *and swear* true obedience to the Bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.”

* The Faith of Catholics, by Berington and Kirk. London, 1813, p. 177.

2. III.—DEFINITIONS OF PAPAL SUPREMACY BY THE VATICAN COUNCIL.

“CHAP. I.

“Of the institution of the Apostolic primacy in blessed Peter.

“We therefore teach and declare that according to the testimony of the Gospel, the primacy of jurisdiction over the Universal Church of God was immediately and directly promised and given to blessed Peter, the Apostle, by Christ the Lord.”

Matt. xvi. 16-19, and John xxi. 15-17, are referred to as proofs; and the decree ends thus:—

“If anyone, therefore, shall say that blessed Peter, the Apostle, was not appointed Prince of all the Apostles, and the visible head of the whole Church Militant, or that the same directly and immediately received from the same, our Lord Jesus Christ, a primacy of honour only, and not of true and proper jurisdiction, let him be anathema.”

“CHAP. II.

“Of the perpetuity of the primacy of blessed Peter and the Roman Pontiffs.

“For none can doubt, and it is known to all ages, that the holy and blessed Peter, the prince and chief of the Apostles, the pillar of the faith, and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and *lives, presides, and judges to this day and always, in his successors, the bishops of the holy see of Rome*, which was founded by him and consecrated by his blood. Whence whosoever succeeds to Peter in this see, does by the institution of Christ Himself obtain the primacy of Peter over the whole Church.”

The decree ends with the following anathema:—

“If, then, any should deny that it is by the institution of Christ the Lord, or by Divine right, that blessed Peter should have a perpetual line of successors in the primacy over the Universal Church, *or that the Roman Pontiff is the successor of blessed Peter in this primacy*, let him be anathema.”

“CHAP. III.

“On the Power and Nature of the Primacy of the Roman Pontiff.

“And since by the Divine right of apostolic primacy, the Roman Pontiff is placed over the Universal Church, we further teach and declare that he is the supreme Judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of

the Apostolic See, than whose authority there is none greater, nor can any lawfully review its judgment. Wherefore, they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an œcumenical council as to an authority higher than that of the Roman Pontiff."

"And if any, then, shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the Universal Church, *not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church* spread throughout the world; or asserts that he possesses merely the principal part, and not all the fulness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and the faithful; let him be anathema."*

Chap. IV. "Concerning the infallible teaching of the Roman Pontiff," has been already cited (see p. 133).

3.—The substance of the Vatican decrees, chaps. I., II. and III., is thus set forth by Cardinal Manning in "The Vatican Council and its Definitions," 1870 :—

Page 55.—"The first chapter declares the primacy of Peter over the Apostles, and that his primacy was conferred on him immediately and directly by our Lord, and consists not only in honour, but also in jurisdiction."

"The second chapter affirms this primacy of honour and jurisdiction to be perpetual in the Church, and that the Roman Pontiffs, as successors of Peter, inherit this primacy; whereby Peter always presides in his see, teaching and governing the Universal Church."

"The third chapter defines the nature of his jurisdiction, namely, *totam plenitudinem hujus supremæ potestatis*; the plenitude of power to feed, rule, and govern the Universal Church," &c.

"From this divine primacy three consequences follow: the one that the Roman Pontiff is the supreme judge over all the Church, from whom lies no appeal; the 2nd, that no power under God may come between the Chief Pastors of the Church and any from the highest to the humblest member of the flock of Christ on earth; the 3rd, that this supreme power or primacy is not made up of parts as the sovereignty of constitutional states, but exists in its plenitude in the successor of Peter."

The Bull of Boniface VIII., *Unam Sanctam*, contains the following definition :—

* The Vatican Council and its Definitions, by Cardinal Manning. Appendix, pp. 212-216. London, 1870.

"Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff."*

This Bull is declared by Manning to be of infallible authority,[†] and that it "was beyond all doubt, an act *ex cathedra*."

4.—Papal supremacy includes the right of deposing Sovereigns and absolving their subjects from their oaths of allegiance. Pope Pius IX., in his address to a Literary Society at Rome, July 20th, 1871, says :—

"This right [the right of deposing Sovereigns, and of absolving people from the obligation of allegiance], without doubt has been exercised by the supreme Pontiffs from time to time in extreme cases; but it has nothing to do with the Pontifical infallibility, neither does it flow from the infallibility, but from the authority of the Pontiff."[‡]

In a volume of Essays on Religion and Literature, edited by Cardinal Manning, the deposing and absolving power is thus set forth as belonging to the Pope's supreme powers :—

"Moreover, the right of deposing Kings is inherent in the supreme sovereignty which the Popes, as viceregents of Christ, exercise over all Christian nations." "When Kings renounce the name of God, and lead their people to destruction, the Vicar of Christ, by virtue of his supreme responsibility and consequent sovereignty, deposes the godless King and absolves the people from their oath of allegiance." "To depose Kings and Emperors is as much a right as to excommunicate individuals and to lay kingdoms under an interdict. These are no derived or delegated rights, but are of the essence of that royal authority of Christ, with which His viceregents on earth are vested." "When, therefore, for the common good the head of the Church exercises his supreme authority, either by excommunicating individuals, by laying nations under an interdict, or by deposing Kings, all Christian people are bound to obey his decree."||

5.—The absolving and deposing power of the Popes asserted in infallible Papal Bulls, e.g., Gregory VII. against Henry IV. of Germany.

* The Vatican Decrees, by Cardinal Manning, p. 60.

† Ibid., pp. 14, 55.

‡ Ibid., p. 87.

|| Essay on Church and State, by Edmund Sheridan Purcell, in Essays on Religion and Literature, edited by Archbishop Manning, 2nd series, London, 1867, pp. 416, 417.

Gregory VII. deposed Henry IV., and absolved his subjects from their oaths of allegiance:—

. . . “*I do deprive King Henry, son of Henry who was formerly Emperor, of all imperial power, in the name of the Father, Son, and Holy Ghost; for that he, so boldly and rashly, laid violent hands upon thy Church. And I absolve all his Christian subjects from their oaths that bind them to pay allegiance to true and lawful kings; for it is fit that he should lose his honour who would diminish the honour of the Church. And, furthermore, because he hath contemned mine (or rather thy) admonitions (St. Peter’s) concerning his own and his people’s salvation, and separated himself from the Church of God, which he would fain destroy, I set him under a curse, as being well assured that thou art Peter, upon whose rock, as a true foundation, Christ Jesus our King has built His Church.*”*

In another Bull, Gregory again deposed Henry IV., and absolved his subjects from all oaths of allegiance to him, and appointed Rudolf as King in his stead. The following is an extract from the Bull:—

“Wherefore I, trusting in God’s mercy and judgment, in the patronage of the blessed Virgin, and relying upon your authority (*i.e.*, blessed Peter and thou Paul), do lay Henry and his accomplices under a curse, and once more *deprive him of his regal power, interdicting all Christians, whom I absolve from all oaths of allegiance to him, from obeying Henry in any case whatever; but command them to receive Rodolphus as their king.*”

. . . “Go to, then, ye princes of the holy Apostles, and confirm what I have said by your authority, that all men at last may know, that if you can bind and loose in heaven, that we also upon earth can take away and give kingdoms, principalities, empires, and whatsoever is in the possession of mortals.”†

6.—BULL OF PAUL III. AGAINST HENRY VIII.

This Bull is “The condemnation and excommunication of Henry VIII., King of England, and his favourers, together with the addition of other penalties.”

The entire Bull is given in Latin and English in “Ultramontanism,” edited by the Rev. Dr. Badenoch. London, 1874.

* Platina’s Lives of the Popes, Translated by Rycant, p. 209. London, 1685.

† Platina, *ut supra*, pp. 213, 214.

The Pope's claim to universal sovereignty is thus set forth :—

“ Paul, bishop, servant of the servants of God.

“ For the future memory of the thing. By the clemency of Him who directs all changes, He Himself remaining immovable; who by His providence in wonderful order causes all things to be moved, we, though unworthy, placed in the seat of justice, and executing our powers over the whole world; according also to the prophecy of Jeremiah, saying, Behold, I have set thee over the nations, and over the kingdoms, to pluck up and to destroy, to build up and to plant, as chief over all kings of the whole earth, and over all peoples possessing rule.”

The Bull then proceeds in right pontifical style to curse King Henry and all his adherents, to deprive him of his kingdom, to deprive both him and them of all their goods, and to absolve all his subjects from their oaths of allegiance. This Bull was made on the 30th of August, 1535, but was not published till August, 1538.*

7.—Bull of Pius V. against Queen Elizabeth, published May 3rd, 1570.

The Pope's claim to universal sovereignty is set forth in the usual manner.

“ He that reigneth on high, to whom is given all power in heaven and earth, committed one Holy, Catholic, and Apostolic Church (out of which there is no salvation) to one alone upon earth, namely, to Peter, the Prince of the Apostles, and to Peter's successor, the Bishop of Rome, to be governed in fulness of power. *Him alone He made Prince over all people, and all kingdoms, to pluck up, destroy, scatter, consume, plant and build. . . .*”

The Bull proceeds to denounce Queen Elizabeth for having overthrown the Popish religion in England, and then pronounces her to be a heretic and a favourer of heretics, and declares that she and her adherents have thereby incurred the sentence of anathema.

Section 4 states, “ And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity and privilege whatsoever.”

* “ The Latin copy from which the above is taken may be seen in the *Magnum Bullarium Romanum*.” Rome, 1727. Fol. tom. 1, pp. 707-711.

Section 5.—"And also the nobility, subjects, and people of the said kingdom, and all others which have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, dominion, allegiance, and obedience; as we also do by authority of these presents, absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things aforesaid. And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws; and those which shall do the contrary, we do innodate with the like sentence of anathema."*

8.—SUMMARY OF ULTRAMONTANISM.

I.—That St. Peter was Prince of the Apostles and Vicar of Jesus Christ, and supreme judge and ruler over the whole Christian Church.

II.—That St. Peter was Bishop of Rome, and as such exercised his supreme jurisdiction till his death.

III.—That the Popes of Rome are the successors of St. Peter, and as such possess the same plenary authority, power, and jurisdiction as he possessed.

IV.—That the Popes of Rome are infallible teachers in all matters pertaining to faith and morals.†

V.—That it is necessary to salvation to obey the Roman Pontiff, and that obedience is due by all men, clergy and laity, princes and people, not only in all matters of faith and morals, but also in discipline and government of the Church.

VI.—That the Popes have by Divine right power to depose Emperors and Kings, and all civil rulers; and to absolve their subjects from all oaths of allegiance; and that all Christian people are bound under pain of anathema, and of temporal punishments, to obey all such decrees of the Popes.

VII.—That the Popes have the right to enforce obedience to spiritual legislation by civil penalties.

VIII.—That the Church of Rome is the mother and mistress of all Churches; that she is the one Holy Catholic and Apostolic Church of Christ; that she is infallible, and that outside her pale there is no salvation.

* This Bull in Latin and English is published in Dr. Badenoch's "Ultramontanism," pp. 536-541.

† Chap. iv., Decrees of Vatican Council.

9.—Barrow, in his most learned and unanswerable work on the Pope's supremacy, places the suppositions on which the doctrine depends in the following order, namely:—

I.—That St. Peter, by our Lord's appointment, had a primacy, implying a sovereignty of authority and jurisdiction over the Apostles.

II.—That the rights and prerogatives of this sovereignty were not personal, but derivable, and transmitted to successors.

III.—That St. Peter was properly Bishop of Rome, and died in that office.

IV.—That hence of right to the Bishops of Rome, as St. Peter's successors, an universal jurisdiction over the whole Church of Christ doth appertain.

V.—That in fact the said Bishops, continually from St. Peter's time, have enjoyed and exercised this power.

VI.—That this power is indefectible; such as by no means can be forfeited or fail.*

SCRIPTURE PROOFS FOR PAPAL SUPREMACY.

Cardinal Wiseman states that the Pope's supremacy rests on that of St. Peter. He says:—

* The following summary of Papal supremacy is given by Cardinal Manning: "If there be, then, any truth evidently declared in Scripture and in universal tradition, in the writings of Fathers, and in the decrees of Councils, it is that which may be summed up in the following propositions: (1) That to Peter, first and alone, was given by our Divine Lord the plenitude of all power, both of teaching and of ruling, together with the charge of the whole flock on earth. (2) That this power was so given to him that he was able to act alone and supremely, apart from the other Apostles; whereas the other Apostles were unable to act except in subordination to him. (3) That to him a special assistance was granted, to sustain him in the knowledge and declaration of the faith, and a special office committed to him to confirm and sustain the faith of the Apostles, so that the deposit of faith was doubly secured, first in the person of Peter, and next in the College of the Apostles in union with him. (4) That this Divine foundation and institution of the Church is perpetual; that Peter lives on in his successors, and the College of the Apostles in the Episcopate; so that both the Chair of Peter is indefectible and infallible, and also the Episcopate in union with it."¹

¹ The Centenary of St. Peter, &c., 1867, pp. 17-18.

"As the pre-eminence claimed by the Catholic Church for the Bishop of Rome is based upon the circumstance of his being the successor of St. Peter, it follows that the right whereby that claim is supported must naturally depend on the demonstration that the Apostle was possessed of such superior authority and jurisdiction."*

10.—Before examining the texts relied on by the Council of the Vatican, I shall refer to some passages adduced by Milner and Keenan.

Luke v. 3-10. Dr. Milner asks :—

"Is there no mysterious meaning in the circumstance, marked by the Evangelist, of Christ's *entering into Simon's ship*, in preference to that of James and John, in order to *teach the people out of it*; and in the subsequent miraculous *draught of fishes*; together with our Lord's prophetic declaration to Simon: "*Fear not, from henceforth thou shalt catch men.*"†

ANSWER.—What an immense superstructure to be made to rest upon such a frail foundation! Christ taught the people from Peter's ship, therefore Peter was to be supreme ruler over the whole Church of Christ! The connection between the premiss and conclusion is very "mysterious" indeed. Christ says to Peter, "Fear not, from henceforth thou shalt catch men," therefore, St. Peter was to be the first Pope. On such principles of Roman logic, how easy it would be to prove anything! If we look to the parallel passages in St. Matthew and St. Mark we shall find an equally strong proof that Andrew was also to be Pope, so that there ought to have been two Vicars of Christ, instead of one. Matt. iv. 18, 19 :—

"And Jesus, walking by the sea, saw two brothers, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."

Mark i. 16, 17.—"Now, as He walked by the sea of Galilee, He saw Simon, and Andrew, his brother, casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men."

11.—Keenan adduces an argument from Acts xii. :—

* Lectures on the Doctrines, &c. of the Catholic Church, vol. i. p. 265.

† End of Controversy, Letter 46, page 438.

Q.—“Does it appear, from any other circumstances, that Peter was chief amongst the Apostles?”

A.—“Yes, for when he was cast into prison, the *whole* Church prayed for him. Nor was this done for any of the other Apostles; to him alone did Heaven vouchsafe an angel as a deliverer from his prison”* (Acts xii.)

ANSWER.—Keenan, in order to strengthen his case, surreptitiously introduces the word *whole*, i.e., “the *whole* Church prayed,” &c.; and to make it more emphatic, he marks it in italics. The word *whole* is not contained in either the Authorized or the Rhemish version. The fact of the Church praying for Peter is no proof of his alleged supremacy. The Church of Rome can take no credit to herself for this transaction, as she was not a party to it, if even she had then come into existence at all. Keenan’s statement—that “*to him alone did heaven vouchsafe an angel as a deliverer from his prison*”—is simply untrue, and betrays a lamentable amount of ignorance on the part both of himself and of the four Romish bishops who have endorsed his statements.

In Acts v. 17-19 we read:—

“Then the High Priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation; and they *laid their hands on the Apostles, and put them in the common prison; but the angel of the Lord by night opened the prison doors, and brought them forth,*” &c.

If, then, by Roman logic, we must conclude that, because an angel delivered Peter from prison, therefore he must have been Pope and Vicar of Christ; by a parity of reasoning we must infer that, because an angel delivered all the Apostles from prison, therefore all the Apostles were Popes and Vicars of Christ as well as Peter.

12.—Matt. x. 2, “The first, Simon, who is called Peter.” This passage is cited by Milner† and Keenan,‡ who argue that because Peter’s name stands first, therefore he was supreme ruler.

ANSWER 1.—Peter is here reckoned “the first” of the

* Controv. Cat., pp. 105, 106.

† End of Controversy, Letter 46, p. 437.

‡ Controv. Cat., p. 105.

Apostles, not as to *dignity*, but because he was *first called*. See Matt. iv. 18, and Mark i. 16. And in the enumeration of the Apostles, St. Mark iii. 16, and Luke vi. 14, the word *πρωτος*, first, is omitted, which, as Whitby remarks, "sure they (St. Mark and St. Luke) would not have done had they imagined it to have been so remarkable for establishing St. Peter's monarchy as the Papists do."*

11.—The order here given is not always observed. There are several passages in which Peter's name is not placed first, namely, Gal. ii. 9: "And when James, Cephas, and John, who seemed to be pillars," &c.; 1 Cor. iii. 22: "Whether Paul, or Apollos, or Cephas," &c.; 1 Cor. ix. 5: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" Jno. i. 44: "Now Philip was of Bethsaida, the city of Andrew and Peter." As Barrow observes, "In the Apostolical Constitutions St. Paul and St. Peter being induced jointly prescribing orders, they begin, "I Paul and I Peter do appoint,"† so little ambitious or curious of precedence are they represented."

13.—Dr. Milner, with his accustomed controversial forgetfulness in dealing with facts, draws an argument in favour of Peter's supremacy from Gal. i. 18. He says:—

"St. Paul having been converted and raised to the apostleship in a miraculous manner, thought it necessary to *go up to Jerusalem to see Peter*, where he *abode with him fifteen days*. Galat. i. 18."‡

ANSWER.—Surely Dr. Milner could not have read this chapter, or he never would have hazarded a misstatement so glaring, yet so easily detected. The context completely refutes his assertion and argument:—

"But when it pleased God, who separated me from my mother's womb, and called me by His grace,

"To reveal His Son in me, that I might preach Him among the heathen; immediately *I conferred not with flesh and blood* ;

* Commentary, Note on Matt. x. 2.

† Έγω Παῦλος καὶ ὁ γὰρ Πέτρος διατασσόμεθα. Const. Apost., lib. viii. cap. 33. Concil. Lab. vol. i. p. 498. Paris, 1671.

‡ End of Controversy, p. 440.

"Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus.

"Then, after THREE YEARS I went up to Jerusalem to see Peter, and abode with him fifteen days."

Thus, it is plain that St. Paul, so far from thinking it necessary to go to Jerusalem to see Peter, on his being "converted and raised to the Apostleship," did not go there for three years afterwards—a fact which not only destroys Dr. Milner's argument, but furnishes an argument *against* Peter's supremacy.

14.—MATT. XVI. 18, 19—"THOU ART PETER," &c.

All Romish authorities adduce this text as a clear and absolute proof of St. Peter's supremacy.

The statement of the Vatican Council regarding it is set forth in *sec. 2*.

Cardinal Wiseman, after quoting this text, and also John xxi. 15-17, says that it is "on the strength of these passages, principally, the Catholic Church has ever maintained that St. Peter received a spiritual pre-eminence and supremacy."*

Milner quotes this passage as "the strongest proof of St. Peter's superior dignity and jurisdiction."†

Keenan also adduces it in his "Controversial Catechism," p. 104.

In the lengthy annotations on this passage, given in Dr. Troy's Douay Bible and Rhemish Testament, the following passage occurs :—

" 'And upon this rock.' Upon that which he said Peter was, will He build His Church, and, therefore, by most evident sequel, He founded His Church upon Peter. And the adversaries, wrangling against this, do against their own conscience and knowledge; especially seeing they know and confess that in Christ's words, speaking in the Syriac tongue, there was no difference at all between Petrus and Petra; yea, and that the Greek words also, though differing in termination, yet signify one thing, to wit, a rock or stone, as themselves also translate it.—Jo. 1. 42. So that they which profess to follow the Hebrew, or Syriac, and the Greek, and to translate immediately out of them into Latin or English, should,

* Lectures on the Principal Doctrines and Practices of the Cath. Ch., vol. i. p. 267.

† End of Controversy, letter 46, p. 438.

if they had dealt sincerely, have thus turned Christ's words, Thou art a rock, and upon this rock—or, Thou art Peter, and upon this Peter will I build my Church, &c.*

It is assumed that Peter is the "rock" on which the Church of Christ is built, and that thereby the "primacy of jurisdiction over the universal Church of God" was promised to Peter.

The passage with its context is as follows:—

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some Elias, and others Jeremias, or one of the Prophets."

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."

"And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

15.—ANSWER.—Peter either was the rock or he was not. If he was the rock it does not thence follow that he was Prince of the Apostles, Vicar of Jesus Christ, and that he had, and the Pope of Rome still has, the primacy of jurisdiction over the universal Church of God. If he was not the rock, the whole scheme of Papal supremacy falls in ruin.

1.—If Peter was the "rock," it does not thence follow that he was Prince of the Apostles, &c. Barrow says:—

"Taking the rock as they would have it to be the person of St. Peter, and that on him the Church should be built, yet do not the words, being a rock, probably denote government; for what resemblance is there between a rock and a governor? at least what

* The Holy Bible, translated from the Latin Vulgate, &c. The Old Testament, published by the English College, at Douay, A.D. 1609, and The New Testament, first published by the English College, at Rheims, A.D. 1582, with annotations, &c., and approved by the Most Rev. Dr. Troy, R.C.A.D. (Roman Catholic Archbishop of Dublin), Dublin, 1816.

assurance can there be that this metaphor precisely doth import that sense, seeing in other respects upon as fair similitudes, he might be called so ?”*

If Peter was the rock, and had the “keys” and the power of binding and loosing, then, as all the other Apostles could bind and loose as well as he, Matt. xviii. 18, and as he exercised the powers of “the keys” in opening the kingdom of heaven to both Jews and Gentiles, thus building on the foundation of the Apostles and Prophets, and as the wall of the “Holy Jerusalem” “had twelve foundations, and in them the names of the twelve Apostles,” &c.—so it is evident that Peter could be the rock only in the sense of being a principal stone in the foundation laid upon Christ, the “Rock of Ages,” and honoured by Christ in being made the chosen instrument to open the Kingdom of Heaven, and build the “living stones,” both of Jews and Gentiles upon the foundation of which he formed an honoured portion. It is evident that in this case Peter could have no successor. The foundation of the Church, once laid, can never be laid again. If the Church was built upon Peter it cannot be built upon the Pope; and if its being built upon Peter was one of his special prerogatives, then, as there is no building of the Church upon the Pope, he cannot have the special prerogatives of Peter, and cannot be his successor.

16.—PETER WAS NOT THE ROCK, OR FOUNDATION ON WHICH THE CHURCH OF CHRIST WAS BUILT.

A difficulty, insurmountable to the Romanist, in the interpretation and application of this text, arises from the following circumstance:—Namely, in the Creed of Pope Pius IV. he is bound never to understand, or interpret the Holy Scriptures, otherwise than according to the “*unanimous consent of the Holy Fathers.*” Now, on this text, so far from there being a *unanimous consent* of the Fathers, there are the most discordant and contradictory interpretations given by them.

1.—Some held that the “rock” was St. Peter’s person.
2.—A second party held that the “rock” consisted of all the Apostles.

3.—A third party held that St. Peter’s confession of

* Treatise of the Pope’s Supremacy, p. 92.

Christ, as being the Son of the living God, was the "rock."

4.—And a fourth party maintained the "rock" was Christ Himself.*

The Council of Trent seemed to hold substantially the third opinion. In the "*Decree touching the Symbol of Faith*," sess. iii., the Council declares that "it has thought good that the Symbol of Faith which the Holy Roman Church makes use of, as being that principle wherein all who profess the faith of Christ must necessarily agree, and that firm and only foundation, *against which the gates of hell shall never prevail*, be expressed in the very same words in which it is read in all the churches." The decree then sets forth the Nicene Creed as being the "Symbol of Faith." Thus there is presumptive evidence that the Romanist cannot have infallible certainty as to his interpretation of this text; and that his interpretation is merely founded upon his exercise of his own private judgment.

17.—Before examining the text, let us see whether or not the Scriptures, in other passages, throw any light on the subject.

St. Paul says that the foundation is Jesus Christ, 1 Cor. iii. 11 :—

"For other foundation can no man lay than that is laid, which is Jesus Christ."

The context shows that he is here speaking of the foundation of Christ's Church. Writing to the Corinthian Christians he says, "Ye are God's husbandry, ye are God's building," verse 9; and he then adds, with reference to his own work, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let everyone take heed how he buildeth thereon," verse 10.

The foundation, then, upon which Paul built was CHRIST Himself.

St. Paul also says, Eph. ii. 20, that the "faithful in Christ" (verse 1) are "built upon the foundation of the

* See proofs and authorities in Barrow, on the Pope's Supremacy pp. 86, &c., and Edgar's Variations of Popery, 2nd ed., pp. 133-137.

Apostles and Prophets, Jesus Christ Himself being the chief corner stone."

St. John, in the "Revelation," saw the "holy Jerusalem descending out of heaven from God;" "and the walls of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb," chap. xxi. 10 and 14.

To reconcile those statements, which describe Christ as the foundation, and also the Apostles, &c., as the foundation, we have merely to consider Christ as the "rock," *πετρα*, as He is distinctly designated in 1 Cor. x. 4; *ἡ δε πετρα ἦν ὁ Χριστός*, "*and that rock was Christ*," on which the whole house of God is placed, and to look upon the Apostles and Prophets as the first tier of stones built on the rock, Jesus Christ Himself being the "chief corner stone," to which the term foundation may also be properly applied, and on which tier after tier of "living stones" are afterwards erected.

The figure in which Jesus Christ is represented as the "corner stone" is incompatible with the notion that the Church could be built upon Peter. If Peter was the "rock," then the "corner stone" must be built upon Peter. Instead, then, of Peter being built upon Christ, Christ would be built upon Peter. The Prophet Isaiah thus speaks of the foundation of the Christian Church: "Behold, I lay in Zion, for a *foundation*, a stone, a tried stone, a precious *corner stone*, a *sure foundation*," &c.* According to the Romish theory, this should be a prediction concerning Peter; but Peter himself applies it to Christ:—

"If so be that ye have tasted that the Lord is gracious, to whom coming as unto a living stone; disallowed, indeed, of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house."†

The same metaphor of a corner stone is applied to Christ in Psalm cxviii. 22:—

"The stone which the builders refused is become the head stone of the corner."

* Isaiah xxviii. 16.

† 1 Pet. ii. 4 5.

And our Lord applies this to Himself in the Gospels.* St. Peter also applies it to our Lord.†

It may, further, be observed that St. Peter never calls himself the "rock;" and, secondly, that the Apostles never spoke of Peter as the "rock."

From these facts and considerations we would naturally conclude that Peter could not be the "rock;" and to set aside this conclusion, a clear and absolute statement of Scripture would be required, and not a merely metaphorical passage.‡

18.—The note in Dr. Troy's Bible says that "they which profess to follow the Hebrew, or Syriac, and the Greek, and to translate immediately out of them into Latin, or English, should, if they had dealt sincerely, have thus turned Christ's words: "Thou art a rock, and upon this rock;" or "Thou art Peter, and upon this Peter will I build my Church."

ANSWER.—In this case the Rhemish translators cannot "have dealt sincerely," since they did not give this rendering themselves, but have given that which Protestants adopt. They do not render it, "*Thou art a rock, and upon this rock;*" or "*Thou art Peter, and upon this Peter,*" &c. But, "THOU ART PETER, and upon THIS ROCK I will build my Church."

A reference to the original Greek will disprove the assertion of the annotators. The words are, *σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ* (*su ei Petros kai epi taute tē petra*). Thou art Peter, and upon this rock; or, thou art *Petros*, and upon this *petra* I will build my Church. Had the passage been, "Thou art a rock, and upon this rock," the Greek would be, *σὺ εἶ πετρά καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ*; and had it been, "Thou art Peter, and upon this Peter," the Greek would be, *σὺ εἶ Πέτρος καὶ ἐπὶ τούτῳ τῷ Πέτρῳ*. The same distinction between Peter and the rock is made in the Latin Vulgate, "*Tu es Petrus, et super hanc petram.*" "Thou art *Peter*, and upon this *rock*"—*petram*, and not *Petrum*.

* Matt. xxi. 42, Matt. xii. 10, Luke xx. 17. † Acts iv. 11.

‡ I think it but right to say here that some learned Protestants consider that St. Peter is the rock to which Christ refers; but they positively deny that any supremacy was thereby conveyed, implied, or promised.

In the Greek and Latin languages the words *Πετρος* and *Petrus* are masculine nouns, and the words *πετρα* and *petra* are feminine. The word *πετρα* occurs about fifteen times in the New Testament, and it is never once applied to Peter, if not in this place, and the word *Πετρος* occurs upwards of one hundred and fifty times, and is never once used to denote the foundation, or rock, on which the Church is built. In the New Testament those words are never used as convertible terms.

19.—It is alleged by the Romanists that our Saviour did not speak in Greek, but in Syriac, and that in that language Cephass means a rock. They adduce as proof John i. 42: "Thou art Simon, the son of Jonas, thou shalt be called Cephass, which is, by interpretation, a stone."

ANSWER.—The Syriac word denotes both a rock and a stone, but the sense is fixed here by the Greek word by which it is interpreted, *Πετρος*, Peter, or stone, and not *πετρα*, a rock.

The annotators assume that our Lord spoke in Syriac.

To this I reply that no proof is given. It is at least as likely that He spoke in Greek. The Greek language was known to Jews throughout the world. Christ and His Apostles repeatedly quoted from the Greek Septuagint, which was the translation of the Old Testament from the Hebrew into Greek, and in general use among the Jews. Would they have done so if their hearers had been ignorant of Greek? The New Testament was written in Greek, and with the exception of the "Revelation" of St. John, it was all written before the destruction of Jerusalem and the dispersion of the Jews. Can we suppose that if the Greek language had not been known to the Jews of Palestine, they would have had presented to them the New Testament in a strange language? If so, how reconcile such a fact with St. Paul's condemnation of religious instruction being given in an *unknown tongue*? 1 Cor. xiv.

20. There is no question but that in classical Greek the word *πετρα* almost always signifies a *rock*; and in the New Testament such is its meaning without exception. For example, Matt. vii. 24, which speaks of the house built by the wise man *upon the rock*, *ἐπὶ τὴν πέτραν*. Matt. xxvii. 60, we read of "a new tomb, which had been hewn

out in the rock," *ἐν τῇ πέτρᾳ*. Rom. ix. 33, "rock of offence," *πέτραν*; see also 1 Cor. x. 4, Rev. vi. 15, &c.

It is evident, then, that as the *πέτρα* does not apply to Peter, so neither does it apply to "all the Apostles." Does it then refer to the confession of Peter, or does it refer to Christ Himself? I think, notwithstanding the strong ground there might be for supposing that Peter's confession was the rock, yet Scripture analogy would lead us to the belief that the rock, or foundation, would be a *person*, rather than a *doctrine*. In making Christ the rock, the various figures here and in other places are in harmony with each other, and there can be no doubt but that He is the great rock and immovable foundation on which the Church is built.*

21.—THE KEYS.

"And I will give unto thee the keys of the kingdom of heaven."

The "power of the keys" here promised to Peter is thus explained by the Rhemish annotators:—

"The keys.—That is, the authority, or chair of doctrine, knowledge, judgment, and discretion, between true and false doctrine; the height of government, the power of making laws, of calling councils, of the principal voice in them, of confirming them, of making canons and wholesome decrees, of abrogating the contrary, of ordaining bishops and pastors, of disposing and suspending them; finally, the power to dispense the goods of the Church, both spiritual and temporal," &c.

ANSWER.—If such transcendent powers be included in the gift of the "keys," how is it that St. Peter did not exercise them? How is it that Christ did not give him special instructions as to their use? and how is it that the Apostles did not, even once, refer to them?

What is implied, then, in the promise of the "keys?" The meaning, to a person who had no previously-conceived theory to establish, would be naturally this: A key is the instrument by which access may be obtained to the place to which it belongs. For instance, the person who possesses the keys of a house can obtain and afford ingress to that house. So the natural

* The reader is referred to a very able article on this point, by Granville Sharp, which is given in Dr. Adam Clarke's Commentary.

meaning of the possession of the "keys of the kingdom of heaven" would be the power of affording ingress to that kingdom. This will appear evident from a comparison of the following texts:—

Matt. xxiii. 13.—"But woe unto you, Scribes and Pharisees, hypocrites; for *ye shut up the kingdom of heaven* against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Compare the above with—

Luke xi. 52.—"Woe unto you *lawyers*, for ye have taken away the *key of knowledge*; ye have entered not in yourselves, and them that were entering in, ye hindered."

It appears from Matt. xxiii. 13, that these hypocrites, the Scribes and Pharisees, had, in some sense, the power of the keys; for they shut up the kingdom of heaven.

From Luke xi. 52, we learn that the lawyers had the "key of knowledge." They were teachers by profession, but they were false to their trust. They did not use the key by making known God's revealed will; and they thereby prevented others from entering in.

By the "kingdom of heaven" is clearly meant the Gospel dispensation, or the Church of God *on earth*. As Romanists hold this view, I need not adduce proofs.

Thus, then, the grant of the "keys of the kingdom of heaven" implies the power to afford entrance into the Church of God upon earth.

This promise was fulfilled when Peter, on the day of Pentecost, opened the Gospel dispensation to the Jews, when, as the result of his preaching, "They that gladly received the Word were baptized; and the same day there were added unto them about three thousand souls" (Acts ii. 14-41).

It was further fulfilled when he opened the kingdom of heaven to the Gentiles by admitting Cornelius and his "kinsmen and near friends" into the Christian Church (Acts x. 44-48).

The language used by St. Paul to the Church at Antioch, when relating the great success of the mission of himself and Barnabas, confirms the above view. "They rehearsed all that God had done with them, and how He had *opened the door of faith* unto the Gentiles" (Acts xiv. 27). In this way Paul and Bar-

nabas exercised the power of the keys by opening the Kingdom of Heaven to those who were converted to Christianity, and became members of the visible Church ; although Peter had the distinguished honour of first using the "keys" to admit both Jews and Gentiles.

The various parts of this interpretation of the "keys" are consistent with each other, and there is a distinct fulfilment of the promise made to Peter. But, on the Romish theory, there is no account of any fulfilment whatever.

There is one text in the New Testament in which the term "key" is used to denote supreme authority ; but it is there called the "key of David," and the possessor thereof is the Lord Jesus Christ Himself.

Rev. iii. 7, "And to the angel of the Church in Philadelphia write : These things saith he that is holy, he that is true, *he that hath the key of David*, he that openeth and no man shutteth, and shutteth and no man openeth."

In this passage Christ applies to Himself the words of Isaiah xxii. 22, "And the key of the house of David will I lay upon his shoulder ; so he shall open and none shall shut ; and he shall shut and none shall open." Isaiah here promises to Eliakim, under the symbol of the key of David, the government of the nation. But in the sense of denoting supreme authority over the spiritual kingdom of Christ, the key belongs to our Saviour alone.

22.—BINDING AND LOOSING.

"Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

On this the Rhemish annotators say :—

"Whatsoever thou shalt bind.—All kind of discipline and punishment of offenders either spiritual (which directly is here meant) or corporeal so far as it extendeth to the spiritual charge, is comprised under the word bind. Of which sort be excommunications, anathemas, suspensions, degradations, and other censures and penalties or penances enjoined, either in the sacrament of confession, or in the exterior courts of the Church, for punishment both of other crimes, and especially of heresy and rebellion against the Church and the chief pastors thereof."

ANSWER. 1.—This does not refer to *persons*, but to *things*: “*whatsoever*,” not “*whosoever*,” is the word used with regard both to *binding* and *loosing*.

2.—Whatever power or privilege was now conferred upon or promised to Peter *was conferred also on the other Apostles*, and in precisely the same language. “Verily I say unto you, *Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.*”—Matt. xviii. 18.

“The phrase *to bind* and *to loose* was often used by the Jews. It meant to *prohibit* and to *permit*. To *bind* a thing was to forbid it; to *loose* it, to allow it to be done. Thus they said about gathering wood on the Sabbath day, ‘The school of Shammei *binds* it, that is, *forbids* it. The school of Hillel *looses* it, that is, *allows* it.’”*

The sense, then, of the words will be as Vitranga says, “*Whatsoever thou shalt forbid to be done, or whatsoever thou shalt declare lawful, and constitute in the Church, shall be ratified and held good with God; including all the means necessary for the establishment and government of the Church.*”†

Bloomfield says, “That the above powers were *exercised* by Peter, but in conjunction with the other Apostles is indisputable. We need only advert to the decisions of the Council held at Jerusalem, when nearly the whole of the Mosaic ritual law was *loosed*, given up, and abrogated, while part of it was *bound*, and still held obligatory.”‡

Our Lord’s pointed rebuke to Peter, after the above transaction took place, is hardly in accordance with a promise of such favour and magnitude as is involved in papal supremacy. In verse 23, we read that Christ said unto him, “*Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of men.*”

In conclusion it will be seen that this text does not prove the supremacy of St. Peter and the Popes of Rome.

1.—It is metaphorical, and has received various and contradictory interpretations from authorities which the Church of Rome is bound to respect.

2.—The interpretation which Romanists give is beset with insuperable difficulties. It contains conclusions

* Barnes’ Notes on the Gospels. Note in loco.

† Cited by Bloomfield, Greek Test. Note in loco.

‡ Greek Testament. Note in loco.

without premises, and draws inferences totally opposed to the whole tenor of the New Testament.

23.—ST. JOHN xxi. 15-17 :—

“ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

“ He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

“ He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”

On this passage Milner says :—

“ Again I would ask, Is there no distinction implied in St. Peter's being called upon by Christ to declare three several times that he loved Him, and, in the end that he loved Him more than his fellow Apostles, as likewise in his being each time charged to feed Christ's lambs, and at length to feed his sheep also?” *

In Keenan's Controversial Catechism the reference to this text is as follows :—

Q. *What does Christ say to Peter, John xxi. 15-17?*

A.—“ Feed my lambs, feed my sheep. And the Fathers of the Church have understood by the lambs the lay faithful people; and by the sheep, the pastors of the people,” &c.

Q.—“ *What do you conclude from the above commission given only to Peter?*”

A.—“ That Christ gave the charge of the whole Church, pastors and people, sheep and lambs, to Peter alone.” †

THE VATICAN COUNCIL, in chapter i. “ *Of the Institution of the Apostolic Primacy in blessed Peter,*” says, “ And it was upon Simon alone that Jesus, after His resurrection, bestowed the jurisdiction of Chief Pastor and Ruler over all His fold, in the words, Feed my lambs; feed my sheep.”

The argument here is that, as our Lord commissioned Peter to feed His lambs, and to feed His sheep,

* End of Controversy, letter 46, p. 438. † Page 104.

therefore He constituted him "Chief Pastor and Ruler over all His fold."

ANSWER.—A commission to *feed the flock* does not necessarily confer supremacy. If so, then the elders at Ephesus had supremacy conferred upon them. St. Paul addresses them thus :—

Acts xx. 28.—"Take heed, therefore, unto yourselves, and to *all the flock*, over which the Holy Ghost hath made you overseers, *to feed the Church of God*, which he hath purchased with his own blood."

And so also all the Elders to whom St. Peter wrote in his Epistle :—

I Pet. v. 1, 2.—"*Feed the flock of God* which is among you, taking the oversight thereof, not by constraint, but willingly; not for *filthy lucre*, but of a ready mind; neither as being *lords over God's heritage*, but being ensamples to the flock."

The Romish principle of reasoning leads to the absurd conclusion that every one to whom a Divine commission was given to "*feed the flock*" was thereby constituted a supreme ruler. This proves a great deal too much for the Church of Rome, and would destroy Papal supremacy altogether, by proving the existence of an innumerable number of Popes. Dr. Barrow, on this passage, says :—"These words do not seem institutive or collative of power, but rather only admonitive or exhortative to duty; implying no more, but the pressing a common duty, before incumbent on St. Peter, upon a special occasion, in an advantageous season, that he should effectually discharge the office that our Lord had committed to him."*

24. II.—We read in verse 17 that "*Peter was grieved* because he said unto Him the third time, Lovest thou me?" Can anyone imagine that Peter would have been *grieved* if he had considered that Christ was thrice conferring upon him the highest honours which could have been bestowed on a human being? It is evident that the thrice repeated question, "Lovest thou me?" had special reference to Peter's denial of Christ.

III.—Milner argues from the alleged fact that Christ called upon St. Peter to say that *he loved Him more than* his fellow Apostles.

* Treatise of the Pope's Supremacy.

This argument is founded on a hypothesis which cannot be established, namely, that the words *πλείον τούτων* necessarily mean more than these (his fellow Apostles). But I ask, how can the Romanist be infallibly certain that by *τούτων* is not meant "these things," namely, the boats, nets, and other implements of his trade; and that the question did not mean "Dost thou prefer my service to those secular employments?"

Whitby on this text says:—Verse 15, "*Lovest thou me, πλείον τούτων, more than these?*"—Most interpreters think Christ asketh whether St. Peter loveth Him more than the other disciples; but as Peter could not answer to this question unless he knew their hearts, so he could not show he did this by feeding Christ's sheep, unless he fed them more than they. It is therefore observable that after Christ had given them a commission to preach the Gospel (John xx. 21-22), Peter betakes himself to his fishing trade; Christ therefore here enquires whether he loved Him more than those nets and fisher-boats, about which he was now employed, and saith that if indeed he did so, he should leave them, and wholly employ himself in feeding His sheep and lambs," &c.*

25.—ROMISH COLLECTION OF SMALL ARGUMENTS.

To establish St. Peter's claims a number of particular instances are cited as indicating his supremacy, *e.g.*, "St. Peter was the first to confess his faith in Christ; the first to whom Christ appeared after His resurrection; the first to preach the belief of this to the people; the first to convert the Jews, and the first to receive the Gentiles."†

"He works the first miracle at the Beautiful Gate of the Temple on the lame man (Acts iii.), on Æneas and Tabitha (Acts ix.), and as a punishment on Ananias and Sapphira (Acts v.)."‡ "Tribute was paid for Christ and Peter; Peter alone walked with Christ on the water," &c.§

* Commentary, note in loc.

† Cited from Bossuet, by Milner, End of Controversy, p. 438.

‡ Keenan's Controversial Cat. p. 105.

§ Dens Theol. tom. ii.; De Ecclesia, No. 91. De Primatu Petri, p. 151.

ANSWER.—In not one of these cases is there the slightest indication of supremacy, nor is any one of them referred to in any portion of the New Testament, as an evidence that Christ had conferred supremacy on Peter.

2.—On the same ground of selecting particulars, the supremacy of St. John could be easily proved; He was the beloved disciple; He leaned on our Saviour's bosom; Peter not daring to ask our Lord a question, requested John to do so. John wrote more than Peter, for, whereas Peter wrote only two Epistles, John wrote his Gospel, three Epistles, and the "Revelation;" he outran Peter and got first to the Sepulchre; he outlived all the Apostles; to his charge, Christ, when on the cross, delivered his mother.

3.—St. Paul's supremacy could be proved by equally conclusive arguments. He was chosen from his birth, Gal. i. 15. He was taught the Gospel by direct revelation of Jesus Christ, Gal. i. 12. His commission was universal. "Thou shalt be His witness unto all men," &c., Acts xxii. 15. He had the care of all the Churches, 2 Cor. xi. 28. He laboured more abundantly than all others, 1 Cor. xv. 10. "He was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter," 2 Cor. xv. 4. And in nothing was he "behind the very chiefest Apostles," 2 Cor. xii. 11.

4.—St. James' claims might have been equally strong. He was mentioned first among those who seemed to be pillars of the Church, his name being set before that of Peter, Gal. ii. 9. He presided in the Council of Jerusalem. He was Bishop of Jerusalem, which was the mother of all Churches. When Peter escaped from prison, his last message was to James, Acts xii. 17.

26.—Peter's powers were not greater than those of the other Apostles.

If Peter was an ambassador, a steward, a minister of Christ, so were all the other Apostles. "As the Father sent me, so also I send you," St. John xx. 21. "We, saith St. Paul, "are ambassadors for Christ," 2 Cor. v. 20, also 1 Cor. iv. 1, 2 Cor. vi. 4.

Was Peter a foundation of the Church, so were the other Apostles. "We," saith St. Paul, "are built upon the foundation of the Apostles and prophets," &c., Eph. ii. 20. The

names of the twelve Apostles were in the twelve foundations of the holy Jerusalem, Rev. xxii. 10-14.

The binding and loosing power was committed to Peter, but in equally strong terms it was committed to all the Apostles. "Whatsoever ye shall bind," &c., and "Whatsoever ye shall loose," &c., Matt. xxviii. 19.

Could Peter remit and retain sins? It was only by virtue of the promise made to all the Apostles, "Whatsoever sins ye remit, they are remitted unto them, and whatsoever sins ye retain, they are retained," St. John xx. 23.

Had Peter power to feed the sheep of Christ, so had the other Apostles, and so also had those persons whom the other Apostles appointed. St. Paul says to the elders at Ephesus, "Feed the flock of God which is among you," &c., Acts xx. 22; and St. Peter tells the elders to "Feed the flock of God," &c., 1 Pet. v. 2.

Had Peter a universal commission to teach all nations, so also had all the Apostles. "Go ye therefore, and teach all nations," Matt. xxviii. 19. "And he said unto them (the eleven Apostles), Go ye into all the world, and preach the Gospel to every creature," St. Mark, xvi. 15.

27. ST. PETER'S SUPREMACY DISPROVED.

1. Had our Lord made St. Peter supreme governor over the whole Christian Church, and rendered it obligatory on all Christians to obey him and his successors, the Popes of Rome, as being necessary to salvation, He would have made the fact clearly known to St. Peter himself, and to the other Apostles, and would have inculcated on all Christians their duty towards their supreme ruler and his successors. But we have no record of any such fact being made known, or of any such duty being prescribed. So far from that, our Lord's conduct and statements, and the conduct of the Apostles themselves, utterly preclude any such notion, as that supremacy could have been implied by the words, "Thou art Peter," &c. We read in St. Matt. xviii. 1 :—

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?"

The parallel passages are—

St. Mark ix. 33, 34.—"And He came to Capernaum, and

-being in the house, He asked them, What was it ye disputed among yourselves by the way? But they held their peace, for, by the way, they had disputed among themselves who of them should be the greatest."

St. Luke ix. 46.—"Then there arose a reasoning among themselves which of them should be the greatest."

Christ, instead of telling them that He had already, and in their presence, constituted Peter their head and supreme ruler, when He said, "Thou art Peter," &c., taught them a lesson of humility and unambitiousness, by setting in the midst of them a little child, and requiring them to be as such, and to lay aside their "ambitious views and pride, and be willing to occupy their proper position."

If the Apostles had known of Peter's supremacy, we cannot imagine that there would have been those "reasonings" and questionings.

28.—In *Matt. xx. 20—27* we are told that the mother of James and John requested of our Saviour that He would grant that her two sons might sit, the one on His right hand, and the other on His left, in His kingdom. In verse 24 we read, "And when the ten heard it, they were moved with indignation against the two brethren." They, doubtless, considered that they had each as good a claim as James and John.

The answer of our Lord is inconsistent with Peter's alleged supremacy, or with the supremacy of any other person. "Ye know," He says, "that the princes of the Gentiles exercise dominion over them, and that they that are great exercise authority upon them. *But it shall not be so among you; but whosoever will be chief among you, let him be your servant*" (verses 25, 26).

The request is rejected by Christ, not on the ground that the supremacy had been already conferred upon Peter, but because of its incompatibility with the nature and constitution of His kingdom.

St. Luke xxii. 24-26.—"And there was also a strife among them which of them should be accounted the greatest.

"And He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.

"*But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*"

The Apostles had, doubtless, thought that the Messiah would come as a great temporal prince—that He would have civil officers, &c.—and, therefore, they were contending about who should get the highest office. Christ sets aside this notion, and explains the nature of His kingdom—that it is different from the kingdoms of the world, and that they were not to expect titles, and pomp, and power, in it; but that he would be the greatest who would be the most humble.

We may now reasonably ask, if Christ had conferred supremacy on Peter, in Matt. xvi. 18, 19, would He not on these occasions of strife have set the matter at rest for ever by clearly stating that the supremacy had been already bestowed upon Peter?

2.—Can we imagine that Peter, with his impetuous disposition, would not, on those occasions, have asserted his own claims, on the ground of Christ's promise given in the presence of them all?

3.—Can we suppose, that, had the Apostles understood our Lord's words in the Romish sense, there would have been these contentions about the matter at all?

29. II.—Had St. Peter been made Christ's Vicar and Prince of the Apostles, whom Apostles and all other Christians were bound to obey, we would naturally expect that the Apostles would have made known such fact and duty, to Christians generally, and that such instruction would be contained in the New Testament. Either there was no such supremacy, or the Apostles must have grossly neglected their duty in not giving and recording such instructions. But not one word of such instruction is to be found in the New Testament.*

* Archbishop Whately says: "It is wholly incredible that He Himself, *i.e.*, Christ, should be perpetually spoken of and alluded to, as the head of His Church, without any reference to any supreme head on earth, as fully representing Him and bearing universal rule in His name—whether Peter or any other Apostle, or any successor of one of these—this, I say, is utterly incredible, supposing the Apostles or their Master had really designed that there should be for the universal Church any institution answering to the Oracle of God, under the old dispensation at the Tabernacle or the Temple." ¹

¹ The Kingdom of Christ, 5th ed., p. 110.

30. III.—If St. Peter had been cognizant of his alleged supremacy, we would expect to find instances in which he asserted his claims and exercised his superior powers; but no such instance is recorded. In his 1st Epistle, chap. i. 1, he addresses himself to all to whom he wrote as "Peter, an Apostle of Jesus Christ," assuming no superiority over the Apostles; and in 1 Pet. v. 1-3, his language is incompatible with any such supremacy. "The elders which are among you, I exhort who am also an elder," &c.

31. IV.—Had St. Peter been supreme ruler, how account for the fact that no case is recorded, in which, amidst all the disputes and controversies, mentioned in the New Testament, any appeal was made by any party or person to St. Peter as the final judge? When, in the Corinthian Church there were "strifes and divisions," and "contentions" among them, and whilst every one of them saith, "I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ," why were not all matters in dispute settled by an appeal to the "living judge?" Why were not the matters in dispute, with regard to circumcision, &c., which were decided by the "Apostles, and elders, and brethren" at the Council of Jerusalem, simply submitted to the decision of Peter alone, and his "irreformable judgment" received, as a judgment from which there could be no appeal?*

32. V.—If Christ had conferred supremacy on St. Peter, it is not likely that St. Paul, in enumerating the Church officers, would have omitted the office of the Pope.

1 Cor. xii. 28:—"And God hath set some in the Church, *first Apostles*, secondarily *Prophets*, thirdly *teachers*," &c.

* On this subject Whately remarks:—

"It does seem a perfect moral impossibility that Paul and the other sacred writers should have written as they have done, without any mention or allusion to anything of the kind, if it had been a part (and it must have been a most *essential* part, if it were any) of the Christian system. They do not merely omit all reference to any supreme and infallible head and Oracle of the universal Church; to any men or body as the representative and vicegerent of Christ, but they omit it in such a manner, and under such circumstances as plainly to amount to an exclusion."¹

¹ Kingdom of Christ, pp. 113-114.

Eph. iv. 11-12:—"And he gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *pastors* and *teachers*; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Had Paul known anything about a Pope, he would most likely have said, *First, the Pope, our Lord Peter*; second, the Apostles, &c. Further, it is evident that he did not consider a Pope to be necessary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

33. VI.—St. Peter was called to account for receiving Cornelius and the Gentiles into the Church. Acts xi. 1-3:—

"And the Apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."

Had Peter been a recognized Pope his conduct would not have been questioned; and if it had, he would have asserted his right as supreme governor to do as he pleased, irrespective of what others might think; instead of that, he entered into an elaborate defence of his conduct.

34. VII.—St. Peter was *sent* to Samaria by the Apostles. Acts viii. 14:—

"Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, *they sent unto them Peter and John.*"

This is not compatible with the notion of Peter's supremacy. In such case he would have been the *sender*, and not the *sent*. Our Lord says, John xiii. 16, "*Neither is he that is sent greater than he that sent him.*" Just imagine the Pope of Rome being sent to preach the Gospel by a number of Romish bishops!

35. VIII.—St. Paul, so far from acknowledging any superiority on the part of Peter, denies his dependence on or inferiority to any Apostle. In 2 Cor. xi. 5, he says, "For I suppose I was not a whit behind the very chiefest Apostles." And in 2 Cor. xii. 11, "For in nothing am I behind the very chiefest Apostles."

2.—Paul asserts his independence. Rom. xi. 13, "For I speak to you, Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office."

3.—His call and commission to the Apostleship show that he derived his office not from man, nor by the ministry of man, but from our Lord. Gal. i. 1, "Paul, an Apostle, not of men, neither by man, but by Jesus Christ and God the Father." St. Paul declares himself to be an Apostle, not by the will of Peter, but by the will of God. 1 Cor. i. 1, "Paul called to be an Apostle of Jesus Christ, through the will of God." 2 Cor. i. 1, "Paul, an Apostle of Jesus Christ, by the will of God."*

4.—Paul was an Apostle by the *special* grace of God, and not by the *special* grace of Peter. 1 Cor. xv. 10, Eph. iii. 7, 1 Tim. i. 12, 2 Tim. i. 9-11.

5.—Paul was made an Apostle by the command of God, and not by the command of Peter. 1 Tim. i. 1, "Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ."

6.—Paul received grace and Apostleship by Jesus Christ, Rom. i. 5.

7.—After St. Paul's call to the Apostolate by Christ, he commenced his work without any authority or permission from Peter. Gal. i. 16-17, "Immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them that were Apostles before me."

8.—In correcting abuses, St. Paul acted on his own authority. 2 Cor. xiii. 10, "Therefore, I write these things, being absent, lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

36. ix.—St. Paul, so far from acknowledging any supremacy on the part of St. Peter, withstood him to the face. Gal. ii. 11-14, "*But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed,*" &c. Imagine Cardinal Manning, or any other Romish bishop, daring to withstand the Pope of Rome to his face!

37. x.—Had St. Peter possessed the supremacy claimed by the Popes, he would have exercised it on such occasions as—

1.—*The appointment of Matthias*, Acts i. Here, indeed,

* See also Eph. i. 1, Col. i. 1, 2 Tim. i. 1.

Peter suggested the necessity for appointing a successor to Judas. But *he made no appointment himself*. They (the disciples, v. 15) appointed two (v. 23); and having prayed, "they gave forth their lots, and the lot fell upon Matthias" (v. 26).

2.—*The appointment of the seven deacons*, Acts vi. Instead of St. Peter, by his own pontifical authority, appointing the deacons to their office, the TWELVE Apostles desired the multitude to select the men. (v. 3.) The whole multitude then chose seven persons, "whom they set before the Apostles, and when they had prayed they laid their hands upon them."

3.—*The Council at Jerusalem*, Acts xv.
According to Cardinal Manning:—

"It belongs to the successors of Peter alone to convoke, to direct, to prorogue, to translate, to confirm and to dissolve the Œcumenical Councils of the Church."*

If such privileges belong to the successors of "Peter alone," surely they must have belonged to himself; yet, if so, strange to say, he descended from his pontifical dignity very low indeed, for he neither convoked, directed, nor dissolved the Council; and his confirmation of its decrees was only given in common with the "Apostles and elders and brethren," verses 23-29. In the Council, while sitting, the decision was announced by James, and not by Peter. "Wherefore, my sentence is that we trouble not them which from among the Gentiles are turned to God," &c.

* Centenary of St. Peter, p. 70.



CHAPTER XI.

THE SUPREMACY OF THE POPE.

SYNOPSIS.

1. St. Peter's supremacy being disproved, the only ground for the Pope's supremacy is taken away. If Peter's supremacy could be established, it would remain to be proved :—(1). That St. Peter was at Rome. (2). That he was Bishop of Rome. (3). That he filled that office at his death.
2. Platina's statement of the Roman case. Note, St. Peter's contest with Simon Magus. Caranza's account of St. Peter at Rome.
3. The Roman story improbable.
4. The New Testament proves the incredibility of St. Peter's Roman Episcopate. The "Historical and Chronological Index" of the Douay Bible compared with the facts recorded in the New Testament, to show that the Roman story is false.
5. Did St. Peter write from Babylon in the East, or does Babylon, in 1 Pet. v. 13, mean Rome? Du Pin and Hug cited. The Romish objection fully confuted by Michaelis.
6. Evidence from the Council at Jerusalem, Acts xv. compared with Gal. ii. 1, and i. 18. The Epistle to the Romans.
7. St. Paul on his arrival at Rome, Acts xxviii. does not find St. Peter there. Argument from St. Paul's Epistles to the Philippians, Colossians, Ephesians, 2 Tim. From 2nd Peter.
8. Summary of the argument from the New Testament.
9. Silence of the Apostolic Fathers concerning Peter's Roman episcopate.
10. Keenan's proof that St. Peter was at Rome. Refutation of his three fold argument.
11. *St. Peter was not Bishop of Rome.* St. Peter being an Apostle could not become a Bishop. Those offices inconsistent with each other. Essential qualifications requisite to constitute an Apostle. If St. Peter was Bishop of Rome there must have been two Bishops in the same Sec. Irenæus, Dionysius, Epiphanius, and Eusebius cited.
12. Who appointed St. Peter to be Bishop of Rome? When and where was the appointment made?
13. Can the Popes be connected with St. Peter? (1). Were any privileges to descend from St. Peter? (2). Were they personal or local? Even if the Popes were St. Peter's successors as Bishops of Rome, it would not follow that they inherited his Apostolic dignity and supremacy.
14. Did Peter bequeath his supremacy to the Bishop of Rome? Where is the proof?

15. *Arguments against the supremacy of the Bishops of Rome in the Primitive Church.* Would not St. John have been the successor to the supreme dignity, rather than Linus or Cletus? Would not the Bishop of Jerusalem have been as likely a successor as the Bishop of Rome?
16. Argument from the silence of the Scriptures with regard to the Pope.
17. Argument from the silence of the Fathers; the Ancient Creeds; the Pagan opponents of Christianity, and the Roman civil powers.
18. Argument from the silence of the Heathen philosophers; the great Christian Apologists, from the fact that the Popes were not called upon to determine the great controversies on faith, &c. Those who opposed the Popes were not condemned as heretics, e.g. St. Cyprian.
19. *General Councils were not convened by the Popes.* To convoke general Councils belongs to the Pope's supremacy. Manning, the Rhemish Annotators and Leo X. referred to.
20. The Emperors and not the Popes, convoked the general Councils. Socrates, Justinian. 1 Nice, convoked by Constantine.
21. Council of Constantinople convoked by Theodosius 1. Council of Ephesus by Theodosius 11. Socrates, Evagrius, Du Pin.
22. Council of Chalcedon convoked by Marcian. 2nd Con. of Constantinople by Justinian. Evagrius, Du Pin. 3rd Con. of Constantinople convoked by Constantine Pogonatus.
23. The Popes did not preside in the general Councils. Du Pin, Socrates, Eusebius, Grier cited. Nice.
24. The Pope did not preside in the Council of Constantinople, Barrow, nor of Ephesus.
25. The Pope did not preside in the Councils of Chalcedon, or 2nd Constantinople.
26. The Pope did not preside in the 3rd Council of Constantinople.
27. If the Pope's supremacy had been acknowledged, his confirmation of the general Councils would have been required to give them force; but it was the Emperors, and not the Popes who confirmed them.
28. The Canons of the first four general Councils were incompatible with the Papal supremacy. Nice, *Canons IV. and VI.*
29. Constantinople, *Canons II. and III.* Ephesus, *Canon VII.*
30. Chalcedon, *Canons IV. and XXIII.* Efforts of the Papal legates to get Canon XXIII. rescinded.
31. RISE AND PROGRESS OF PAPAL POWER.
32. THE FORGED DECRETALS: Hallam's description of them. Du Pin proves that they are forgeries. Papal supremacy built upon them. Hallam.
33. *The forged donation of Constantine.* Du Pin denounces the imposture. Genebrard cited. Dr. James on the frauds and forgeries of the Romish Church.
34. THE TEMPORAL POWER OF THE POPES. Originated in the grants of Pepin and Charlemagne. The conduct of Popes Zachary and Stephen.
35. Bishop Doyle on the origin of the Pope's temporal power. Machiavel on the Popes as the authors of wars in Italy. Charles Butler cited.
36. THE DEPOSING AND ABSOLVING POWER. This claim repudiated by Christ and opposed to the teaching of the Apostles, John xviii. 34-37, Luke xii. 13, 14, Rom. xiii., Tit iii. 1, 1 Pet. ii. 13-15.
37. Doyle on the progress of Papal usurpation. His opinion of the Scriptural arguments of Gregory VII., and of the bull *unam sanctam*.
38. Charles Butler's repudiation of the Pope's temporal authority. His denunciation of the bull of Pius V. against Queen Elizabeth. His statement as to the rise and progress of the usurpation.
39. Deposition of Henry IV. by Gregory VII. Du Pin and Doyle cited.
40. Deposition of Frederick II. by Pope Honorius III. Deposition of

Frederick II. by Gregory IX., and by Innocent IV. Deposition of the Emperor Otho by Innocent III.

41. Deposition of King John by Innocent III. (Note, the interdict described by Hume.) Papal usurpation and English humiliation. (Note, the oath of fealty taken by John.)
42. Henry VIII. excommunicated by Paul III. Bull of Pope Pius V. against Queen Elizabeth. Bull of Sixtus V. against Henry of Navarre and the Prince of Condé.
43. IRELAND AND THE POPES. Bull of Adrian IV. to Henry II. Bulls of Gregory XIII. and Clement VIII. to stir up rebellion in Ireland.
44. Why the Popes do not *now* depose Princes, and absolve subjects from oaths of allegiance, accounted for by Cardinal Manning.

1.—In the last chapter, the supremacy of St. Peter was discussed; the arguments on its behalf stated and refuted, and a mass of unanswerable proofs adduced against it. The supremacy of St. Peter being disproved, the whole ground on which the *Pope's* supremacy could be established is thereby taken away.

But even on the supposition that the supremacy of St. Peter could be proved, the Pope's supremacy would not follow as a necessary consequence. At the outset, these three questions present themselves, and require clear and distinct answers in the affirmative, before the Papal claims could be further entertained:—

I. Was St. Peter ever at Rome at all?

II. Was he Bishop of Rome?

III. Did he continue as such, and did he fill that office at his death?

2.—The Romish statements on these points are as follows:—

Platina asserts that St. Peter “came into Italy in the second year of Claudius,” and that “in his time he came to Rome,” that there he encountered Simon Magus, with results very disastrous to the latter; that “he constituted two bishops, viz., *Linus* and *Cletus*, who might exercise the sacerdotal ministry to the Romans and other Christians.” After this he “consecrated *Clemens* a bishop, and in these words recommended to him his chair, and the Church of God: *I deliver to thee the same power of binding and loosing which Christ left to me; do thou, as becomes a good pastor, promote the salvation of men, both by prayer and preaching, without regard to any hazard of life and fortune.* Having set these things in order, at the command of Nero, in the last year of his empire, he was put to death, together with St. Paul, though the

kinds of their punishment were different; for St. Peter was crucified with his head towards the ground and his feet upwards . . . He continued in the see twenty-five years." This took place "in the thirty-seventh year after the death of Christ."*

Caranza's account of Peter at Rome is similar in substance to that of Platina. He is very precise as to the exact period of time during which Peter sat in the episcopal chair at Rome, being, as he says, *twenty-four years, five months, and eleven days*. He says that Peter ordained two bishops, Linus and Cletus; that he consecrated blessed Clement a bishop; and that he was crowned with martyrdom, together with St. Paul, A.D. 68.†

3.—The whole story bears internal evidence of its improbability, and would create very strong suspicion in the mind of an unprejudiced enquirer as to the truthfulness of any part of it.

If St. Peter was put to death about A.D. 68, the Romish theory required that he should have become Bishop of Rome in or about A.D. 43, and Bishop of Antioch about A.D. 36.

On the supposition that St. Peter was Bishop of Antioch seven years, and Bishop of Rome twenty-five years, we must expect to find frequent references to such facts in the "*Acts of the Apostles*," and in the "*Epistles*."

* Platina's *Lives of the Popes*, translated by Ricaut, pp. 3-6. St. Peter's contest with Simon Magus is thus described by Platina:—"To such a height of impudence did this lewd fellow arrive, that he challenged St. Peter to work miracles with him; and particularly he undertook to raise to life a dead child, which, indeed, at first seemed somewhat to move at his charms; but it being manifest presently that the child, nevertheless, continued dead, still, at St. Peter's command in the name of Jesus, it immediately arose. Simon, being enraged hereat, proffered as a further trial, which of them was the more holy man, and more beloved of God, to fly from the Capitol to the Aventine in the sight of all the people, provided Peter would follow him. While he was yet flying, at the prayer of Peter, who with hands lifted up to heaven, beseeched God not to suffer so great a multitude to be deluded with magical arts, down he fell and broke his leg, with grief of which misfortune he died not long after at Aricia, whither his followers had conveyed him after this foul disgrace."—p. 4.

† *Summa Conciliorum*, p. 9, Lovanii, 1681.

The silence of the New Testament would be tantamount to a disproof.

If St. Peter was not Bishop of Rome, and did not hold that office till his death, the whole superstructure of Papal supremacy tumbles to the ground.

4.—*The New Testament proves the incredibility of St. Peter's Roman episcopate.*

The Chronology adopted in the following enquiry as to St. Peter's residence and episcopate at Rome, is generally that given in the "Historical and Chronological Index to the (Rhemish) New Testament."

In A.D. 33, Christ was crucified. In the same year in "The Acts of the Apostles," chaps. i.-viii., we learn the following facts about St. Peter. He is present at the appointment of Matthias. He preaches on the day of Pentecost. He cures the lame man at Jerusalem. He is put in prison at Jerusalem. He is present at the death of Ananias and Sapphira. He is present at the appointment of the seven deacons. He and John are sent by the Apostles from Jerusalem to Samaria. In A.D. 34, St. Paul is converted. Peter heals Æneas and raises Tabitha to life. In A.D. 37, three years after Paul's conversion he goes to *Jerusalem* and sees Peter (Gal. i. 18). In A.D. 39, Peter, who is still in Judea, receives Cornelius into the Christian Church (Acts x.). Peter at Jerusalem defends his conduct in having received the Gentiles into the Church (Acts xi.). In this chapter we are informed that at this time the Christian Church was founded at Antioch, not by Peter, but by "men of Cyprus and Cyrene," and others, who "were scattered abroad upon the persecution that arose about Stephen" (verses 19-21). Paul and Barnabas laboured here for a whole year (v. 26).

The statements just recorded are at variance with the Romish story, according to which Peter had established his see at Antioch, about A.D. 36, which is *three* years before the time which the Roman Chronology assigns for the introduction of Christianity there, viz., A.D. 39.

In "Acts" xii. we are told that Peter was imprisoned at Jerusalem by Herod Agrippa and delivered by an angel. The date given for this is A.D. 42. Up till this time there was no room for a seven years' episcopate at Antioch, which ought to have commenced six years ago.

In A.D. 48 we are told in the "Historical Index" that

"St. Peter about this time wrote his first Epistle," and we learn from 1 Pet. v. 13, that he was then at Babylon. The Epistle is addressed, not to the Church of Rome, as might have been expected, had he been Pope there, but to the "Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (chap. i. v. 1). There is not even an indirect allusion to his supremacy, or to his being Bishop of Rome, which the Roman theory makes him to have been about five years before this time.

5.—The Rhemish annotators perceiving the difficulty in which St. Peter's being at Babylon involves the Papal scheme give a lengthy note for the purpose of proving that "*Babylon*" means *Rome*. The note commences thus:—

"The Protestants show themselves here, (as in all places where any controversy is that maketh against them,) to be most dishonest and partial handlers of God's word," &c.*

ANSWER.—Rome was not known to any one by the name Babylon, till nearly fifty years after this time, when St. John in the "Revelation" spoke of it as "*Babylon the Great*." And it does not follow that because St. John used figures and metaphors to express future events, that therefore Peter, who was writing on the precepts and duties enjoined by the Gospel, should use types and metaphors to such extent as to call Rome "*Babylon*."

Du Pin says:—

"St. Peter, the chief of the Apostles, has written two Epistles, the first that has been received as canonical by all the ancients was written from *Babylon*. Some of the ancients were of opinion that the city of *Rome* was meant by this name, *but the sense is not natural*."†

Hug, a learned Roman Catholic, Professor of Theology in the University of Freyburgh, considers that the Babylon here spoken of is the "*Babylon on the Euphrates*." He says:—

* Dr. Troy's Douay Bible and Rhemish Test. Annotation on 1 Pet. v. 13.

† Ecclesiastical History. Preliminary Dissertations, vol. 1. p. 28. Dublin, 1723.

"At the mention of this name we first think of the celebrated Babylon on the Euphrates; there was another also in Egypt, not far from Memphis; lastly, some would understand Rome by Babylon, because the Apocalypse makes use of this metonymy respecting Rome; but they do not consider that this may be very possible in a work whose only plan is symbolical, but, on the other hand, would only be credible in the subscription of an Epistle, if *arcana nomina Ecclesiarum* had existed among Christians.

"Where simply Babylon is mentioned, we should imagine that it was the ancient city, famed all over the world, which first arises to everyone's mind, *Babylon per eminentiam*. One less celebrated would have been designated by a mark of distinction, for instance, *Babylon in Egypt*."*

This question has been fully and most ably discussed by Michaelis, who proves by a mass of ancient documents that "in the first century the ancient Babylon on the Euphrates was still in existence." He says "there was likewise a city on the Tigris, Seleucia, not far distant from the ancient Babylon, to which the name of modern Babylon was given. But through some mistake it has been supposed that the ancient Babylon in the time of St. Peter was no longer in being; and in order to furnish a pretence for a mystical interpretation, it has been denied that Seleucia was ever so called." He then shows that according to Pliny, Seleucia, which was then the capital of the Parthian empire, had six hundred thousand inhabitants, and quotes the statement of Strabo, "At present Babylon is not so great as Seleucia," for the purpose of showing that Babylon was very far from being "destitute of inhabitants." He then proves from Josephus that there were large numbers of Jews in the East, both on the Tigris and Euphrates; and finally decides that it was from Babylon on the Euphrates that St. Peter wrote his Epistle. I give his concluding sentences:—

"It appears, then, that the arguments which have been alleged to show that St. Peter did not write his first epistle in the country of Babylonia, are devoid of foundation; and consequently the notion of a mystical Babylon, as denoting either Jerusalem or Rome, loses its whole support. For, in itself the notion is highly improbable, and

* Introduction to the New Testament, translated by Dr. Wait. vol. ii. p. 597. London, 1827.

therefore the bare possibility that St. Peter took a journey to Babylon, properly so called, renders it inadmissible. The plain language of epistolary writing does not admit of the figures of poetry, and though it would be very allowable in a poem written in honour of Gottingen to style it another Athens; yet, if a professor of this University should, in a letter written from Gottingen, date it Athens, it would be a greater piece of pedantry than ever was laid to the charge of the learned. In like manner, though a figurative use of the word Babylon is not unsuited to the animated and poetic language of the Apocalypse; yet St. Peter, in a plain and unadorned epistle, would hardly have called the place where he wrote by any other appellation than that which literally and properly belonged to it." *

6.—The "Historical Index" represents the Council at Jerusalem, mentioned in Acts xv. as being held A.D. 49, Peter was present thereat. From Gal. ii. 1, it would appear that this Council was held fourteen years after St. Paul's visit to Jerusalem, spoken of Gal. i. 18. If then his conversion took place in A.D. 34, the Council must have been held in A.D. 51; but if the "Historical Index" is right with regard to the date of the Council, then it would follow that Peter was at Jerusalem in both A.D. 49 and A.D. 51.

A.D. 57, St. Paul writes his "*Epistle to the Romans*." Here, on the Roman theory, we would expect to find distinct traces of Peter's Roman episcopate; and as in chap. xiii. St. Paul points out to the Roman Christians their duty towards the civil powers, then pagans, and most hostile towards Christianity, we would have expected that he would not be so negligent of his duty as a Christian teacher as to omit all reference to Pope Peter, their Bishop and supreme Pontiff. But no, not a word about Peter; no recognition of his presence at Rome, or of his great services to the Roman Church. In chap. xvi. he sends salutations to twenty-five or twenty-six persons, by name, but never mentions Peter, the greatest of all. In chap. xv. 20 he says he "strived to preach the Gospel, not when Christ was named, lest I should build upon another man's foundation." But really, if Peter had been Bishop of Rome, would it not, on Romish principles, have been an unwarrantable act, on

* "*Michaelis's Introduction to the New Testament*," translated by Bishop Marsh, fourth edition, 1823, vol. iv. pp. 328-341.

the part of Paul, to have intruded in the affairs of another diocese, without the consent of its Bishop?

7.—A.D. 61 (Acts xxviii.), St. Paul arrives at Rome; but not a word about Peter. Did he not accompany the brethren who came to meet him "as far as Appii forum, and the three taverns?" No! Was Peter jealous of Paul? Why was he absent? For the very sufficient reason that he was not at Rome at all. From Paul's meeting with the Jewish leaders we would infer that Peter had not been there before this time, otherwise they would previously have heard from Peter's lips the things which Paul expounded unto them.

St. Luke tells us that "St. Paul dwelt two whole years in his own hired house," which brings the narrative down to A.D. 63; still no word of Peter being at Rome.

A.D. 62, Paul writes his Epistle to the Philippians from Rome. He sends salutations from "all the saints," "chiefly they that are of Cæsar's household," but never names Peter.

Paul writes to the Colossians from Rome. He sends salutations from Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas; but none from Peter. He says: "*These only are my fellow workers.*" Could he have said so, if Peter had been then at Rome?

Paul writes to the Ephesians from Rome (preface to Ephesians, Rhemish Testament); but there is not a word about Peter being there. In chap. ii. 20, he refers to the *foundation* on which the Church is built, but never mentions *Peter* as the *rock*. And in chap. iv. 11, he names the officers of the Church but not a word about the *Pope*.

A.D. 66, St. Paul, 2 Tim. iv. 16, writes:—"At my first answer no man stood with me." Where was Peter? Surely if he was Bishop of Rome he would not have deserted Paul, or, if he had been at Rome, in any capacity whatever. Paul in the Epistle sends several salutations, but does not mention Peter. "Eubulus, he says, greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren" (chap. iv. 21). According to the Roman story, Peter had been at this time twenty-three years Bishop of Rome. If he was ever there, he certainly must have "put his light under a bushel."

A.D. 68, St. Peter writes his 2nd Epistle. There is not a word in it about *Rome*. No reference is made to the

Roman Church or to its affairs. Nothing is said about his supremacy or Bishopric, and he says not a word about his successors.

8.—My argument cannot be affected by any inaccuracies of dates; as I have taken them from a Romish source Romanists cannot object to them; besides, no other dates assigned by other chronologists would weaken the argument or affect the conclusion.

The "Acts of the Apostles" brings the history of the Church down to A.D. 61, when St. Paul went to Rome for the first time. According to the Roman story, Peter had been seven years Bishop of Antioch, after which he had transferred his see to Rome, where he had filled the episcopal chair *eighteen* years. How reconcile this story with St. Luke's total silence regarding it?

The Epistles of St. Paul, written *from* Rome, and the Epistle to the Roman Church, bring us down to A.D. 66, when St. Peter must have been, according to Romanists, twenty-three years Bishop of Rome. How account for the facts stated in those Epistles, and for St. Paul's total silence as to Peter's presence at Rome?

St. Peter's second Epistle brings us down to the year of his death. Still, not a word about Rome.

Never was there an "*alibi*" more triumphantly established in a court of justice than that which the New Testament has proved with regard to St. Peter's episcopate at Rome. Peter was not there—he was elsewhere.

On the supposition of Peter's episcopate at Rome, and of his exercising the authority of supreme Pontiff there, how account for the fact that the Scriptures furnish abundant evidence of St. Paul being there, but omit all mention of St. Peter's visits to and residence there?

9.—In the writings of the "Apostolic Fathers," Clement, Polycarp, Ignatius, Barnabas, and Hermas, there is not a single statement made about St. Peter's supremacy, about his twenty-five years' episcopate at Rome, or about his having been at Rome at all. St. Ignatius, in his Epistles, speaks in rather inflated terms of the authority of the clergy, bishops especially,* but says nothing about the supreme powers of the Bishop of Rome.

* Epistles to the Magnesians, the Trallians, and the Smyrnians. See "The Genuine Epistles of the Apostolic Fathers," translated and published by Archbishop Wake. For a complete refutation of the

10.—Keenan's argument that St. Peter was at Rome is thus set forth:—

Q.—“*What reply do you make to those who pretend to hold that St. Peter never was at Rome?*”

A.—We put the following rather troublesome questions to them. In the first place, tell us if St. Peter did not suffer martyrdom at Rome, under the Emperor Nero, in what part of the world, and when did he die? Secondly, if St. Peter did not die at Rome, at what time, and from what country, were his relics or remains transported thither; for there they are, beyond all doubt? Thirdly, did not the fathers of the early and pure Church, who lived near to the time of St. Peter, know better than Protestants who made their first appearance only three hundred years ago, who was the first Bishop of Rome?”*

ANSWER.—We can scarcely conceive a more stupid specimen of reasoning than this. If Protestants can't tell when and where St. Peter died, therefore he must have died at Rome.

Let us test the Roman logic in the case of a Pope.

If Romanists cannot tell when and where Pope Dionysius was born, and who was his father, therefore, he must have been born on “Tara Hill,” and his father was Stephen Keenan.† This is not a more glaring *non sequitur* than Keenan's argument.

As to the second “troublesome question,” how does Keenan know that St. Peter's relics are at Rome? Let him first prove that they are there, and then ask how did they come there. On what ground are Protestants required to believe the tales of “lying wonders” as to saints' “rags and bones,” Virgin Mary's milk and petticoats, and the ten thousand other impostures of Rome?

“Thirdly,” he asks, “did not the Fathers of the early and pure Church, who lived near to the time of St. Peter, know better than the Protestants,” &c.

Romish evidence from tradition, see the able work of T. C. Simon, *The Mission and Martyrdom of St. Peter*, and the excellent volume of the Rev. Dr. Maguire, *St. Peter Non-Roman in his Mission, Ministry and Martyrdom*,

* Controversial Catechism, pp. 106-107.

† Platina commences his *Life of Pope S. Dionysius* thus:—“Dionysius, whose original Damasus could not trace.”—*Lives of the Popes*, p. 40.

ANSWER.—The Fathers of the early and pure Church did not say one word about St. Peter being Bishop of Rome, or about being at Rome. Who lived nearer to the time of St. Peter than the Apostles and Evangelists? Do they say anything about it? Not a word. Do the "Apostolic Fathers" speak of it? Not one word.

II.—ST. PETER WAS NOT BISHOP OF ROME.

I.—St. Peter was not Bishop of Rome. God made the offices in the Church distinct. St. Peter being an Apostle, could not have become a bishop. It would be like the Bishop of London becoming a curate in his own diocese. (Barrow.)

II.—The offices of Apostle and Bishop were not consistent with each other. The Apostolic office was *extraordinary*, the episcopal office was *ordinary*. The Apostle was not confined to one place, his commission extended to all the world, but the Bishop is confined to his diocese. To be an Apostle it was necessary that he should have seen our Lord after His resurrection, that he might be a witness of that event (Acts i. 21-22). The Apostles received their commission immediately from Jesus Christ (Gal. i. 1). They possessed the power of conferring miraculous gifts, by the imposition of hands (Matt. x. 1, 2 Cor. xii. 12). Their commission embraced the whole world (Matt. xxviii. 19, Mark xvi. 15). It will thus be seen that the Apostles could not delegate their office to others; nor could they have any successors to the Apostleship. The case was different with bishops and others.

III.—St. Peter was the Apostle of the circumcision, as St. Paul was of the uncircumcision; and therefore he, as well as St. Paul, needed to go from place to place (Gal. ii. 7-9).

IV.—He had *no need* to be Bishop of Rome. He could exercise all episcopal functions by virtue of his Apostolic office. As Apostle he could teach and rule in accordance with his Divine commission. What need, then, had he to become a bishop?

V.—If St. Peter was Bishop of Rome, there were two bishops in the same see, which is quite inconsistent with the Romish theory, viz., Peter and Paul. The same authorities on whom Romanists rely to prove that Peter

was Bishop of Rome, prove that Paul was Bishop of Rome also.

Irenæus says that "The Roman Church was founded and constituted by the two most glorious Apostles, Peter and Paul."*

Dionysius of Corinth calls it "the plantation of Peter and Paul." †

Epiphanius says that "Peter and Paul were first at Rome, both Apostles and Bishops." ‡

Eusebius implies the same, saying that Pope Alexander derived a succession in the fifth place from Peter and Paul.§

With these authorities Rome must either stand or fall. If their testimony is worth anything, it proves too much for Rome, and is worse than useless.

12. VI.—If St. Peter was Bishop of Rome, he must have been appointed to that office. Did Christ appoint him? If so, where is it recorded? Did the Apostles appoint him? Where is the proof? Did the Christian people throughout the world appoint him? Where is the evidence that they did so? and who gave them authority? Did the Christians at Rome choose him as their Bishop? Where is the proof? Did St. Peter appoint himself? Where does he tell us so?

It is now sufficiently proved that :—

St. Peter was not at any time Bishop of Rome, and that consequently,

He could not have continued to fill that office till his death.

The evidence adduced renders it incredible that he was ever at Rome at all.

The whole papal claims are therefore disestablished.

13.—CAN THE POPES BE CONNECTED WITH ST. PETER?

If it could be proved that St. Peter was Bishop of Rome and continued to fill that office till his death, it

* Iren. 3. 3. 1. [Genev. 1570.] "A gloriosissimis duobus Apostolis Petro et Paulo, Romæ fundata, et constituta Ecclesia."

† Τῇ αὐτῇ Πίτρου καὶ Παύλου φυτῶν. Dionys. Cor. apud Euseb. 2, 25.

‡ Epiph. Haer. 27.

§ Euseb. iv. 1. Cited by Barrow, pp. 131-132.

would not therefore follow that Papal supremacy would be established. It is next to be enquired,

1.—Were any privileges to descend from St. Peter ?

2.—Were they personal or local ?

If no privileges were to descend from Peter there is an end of the Papal claim at the outset. But if certain privileges were to descend from him, we ask were they personal or local? If *personal* they belong to himself alone, and to reach his successors would require a separate grant. Where has the separate grant been made by Christ to the Popes of Rome ? If the privileges were local how did they become connected with *Rome* ?

Rome was not the *oldest* Church. The oldest Church was Jerusalem. It was *not on account of the occupancy of the episcopal chair there*, because, as the story goes, *he did the same at Antioch*, before he went to Rome. If the privileges brought by a Bishop to a see, belong to that see, then Antioch has a prior claim. If it was not as Bishop of Rome that St. Peter had the supremacy (and that cannot be asserted), then the Bishop of Rome could not succeed to any privilege or prerogative, which St. Peter held in another capacity. If he could, so also could the Bishop of Antioch, and that on the ground of an earlier title. Antioch was the first Gentile Church. The name *Christian* was first given there (Acts xi. 26) ; on what ground then was Evodias, who, as the Romanists say, was made by St. Peter, Bishop of Antioch, to be held as inferior to Linus or Clement, made by St. Peter, Bishops at Rome ?

Other Apostles founded Churches. They were succeeded by Bishops, but these Bishops did not pretend to exercise the powers of the Apostles, who preceded them. The Bishops of Rome had no better reason for claiming the powers of St. Peter.

Therefore, even if the Popes had been successors of St. Peter, as Bishop of Rome, they would not, thereby, be successors of his Apostolical dignity and supremacy.

14.—Did Peter bequeath his supremacy to the Bishop of Rome ? If he did, where is the record of the act ? What authority had he to do so ? Did Christ give him any such authority ? If He did, where, when, and under what circumstances, and what were the words used ? If He did not bequeath his supremacy to the Roman

bishops, then the Popes have no claim, and the supremacy ended with Peter. On the supposition that St. Peter did bequeath his supremacy to Linus or Clement, which of them it was, Romanists cannot tell, then if St. Peter had authority to nominate, constitute, and appoint his successor, how is it that the Pope, Pius IX. for instance, could not appoint a successor to himself? The Popes have never claimed the appointment of their successors. This must be because either they do not possess the powers, privileges, and prerogatives of Peter, and therefore do not inherit his supremacy, or because St. Peter exceeded his own powers in constituting Linus or Clement as his successor, and in such case, did not convey the supremacy to his successor; yet the Papal succession depends entirely on the validity of St. Peter's appointment of Linus or Clement, or both of them.

15.—ARGUMENTS AGAINST THE SUPREMACY OF THE BISHOPS OF ROME IN THE PRIMITIVE CHURCH.

I.—The Apostle St. John outlived St. Peter about 30 years, during which period St. Peter's chair was occupied, as Romanists say, by Linus, Cletus, and Clement. They are not certain as to the order in which they follow each other, but for our present purpose it is of no importance. Can it be supposed that the venerable Apostle was thus placed so far below a Linus or a Cletus in the scale of privilege and authority as to be bound to render obedience to either of them, on pain of damnation, and to submit himself in every matter of faith and morals to their irrefragable judgments? Mark the absurdity of supposing that an inspired Apostle would be bound to render canonical obedience to an uninspired Bishop of Rome!

II.—Would not the Bishop of Jerusalem have as good a claim to supremacy as the Bishop of Rome? Jerusalem was the first—the mother Church. There our Lord Himself planted Christianity, and there the first Council was held, and from it the first authoritative “decree” was issued.

III.—If there had been a supreme head of the Church is it not more likely that the election of such a person would have been made by the *whole* Church, than that such a privilege should have been conceded to the clergy and laity of Rome?

16. iv.—If God had designed that the Bishop of Rome should be the supreme ruler of the Church, would He not have made mention of it in the Scriptures? We have an account of the institution of the Christian Church, of its propagation and continuance, of the distinction of its officers and members, of the qualifications and duties of its spiritual rulers and guides. We are warned against heresies and schisms and false teachers. We have particular directions about obedience to civil rulers, Rom. xiii. 1-4, 1 Pet. ii. 13-18. We are instructed with regard to our mutual duties as Christians in all our relations of life. How, then, can it be accounted for that no mention is made of the Pope—no statement as to his qualifications, prerogatives, and duties; and no instructions given to Christians, both clergy and laity, as to their duties regarding him?

17. v.—Where do the early Fathers show the *tradition* from the Apostles that it is the duty of Christians everywhere to obey the Bishop of Rome as Vicar of Christ?

vi.—If the supremacy of the Bishop of Rome was an article of faith in the Primitive Church, how is it that it never was introduced into any ancient creed or formula of faith? When heresies sprang up, which were in opposition to the doctrines held by the Bishops of Rome, why do none of the Fathers, or Councils, allege the Pope's authority and infallibility as a reason why heretics should submit to his judgment, and abandon their errors?

vii.—Seeing that such a doctrine as that which implied that a great spiritual supremacy was held by an individual could not have escaped the notice of the Pagans, how is it that they never objected to Christianity on that ground? If they did so, when and where did they do so? And who were the Christian writers that answered them?

viii.—If the Bishops of Rome had been supreme spiritual rulers, who had jurisdiction in all questions of faith and morals, and on all questions, with which they, or either were "mixed," would such a fact have continued unknown to the Roman civil powers for hundreds of years? And can we suppose that such a fact would not have been put forth as a ground of accusation against the Christians?

18. ix.—If the Papal supremacy had formed a part of the Christian system, seeing that in the minds of the heathen philosophers, it would have been looked upon as highly objectionable, how is it that Celsus, Porphyry, Hierocles, and Julian, the great opponents of Christianity, never mentioned it in their charges against the Christian system?

x.—How is it that none of the great Christian apologists defended the Papal supremacy? It can only be accounted for on the ground that there was no such supremacy to be defended.

xi.—If the Bishops of Rome were looked upon by the early Christians as supreme rulers and infallible guides, how does it happen that in the controversies between the Ancient Fathers and the Marcionites, Gnostics, Valentinians, Montanists, Arians, &c., the supreme authority and infallibility of the Bishop of Rome is never referred to, to decide the controversy?

xii.—If the Bishops of Rome were supreme governors of the Church, why were not such persons as St. Cyprian, who refused to obey them, condemned as heretics and schismatics?

xiii.—If Papal supremacy had been established in the early Church, the Popes and not the Emperors would have convoked the general Councils.

19.—GENERAL COUNCILS NOT CONVENED BY THE POPES.

One of the prerogatives claimed for the Pope is the exclusive right to convoke general Councils. Cardinal Manning says, as already quoted :—

“It belongs to the successors of Peter alone to convoke, to direct, to prorogue, to translate, to confirm, and to dissolve the Ecumenical Councils of the Church.”*

The Rhemish annotators claim for the Pope the same privilege by virtue of the Power of the Keys.†

Pope Leo X., in the fifth Lateran Council, says, with the approbation of the Synod :—

* Centenary of St. Peter, p. 70.

† Rhemish Testament, annotation on Matt. xvi. 19.

"It is manifestly apparent that 'the Roman Bishop for the time being (as who hath authority over all Councils), hath alone the full right and power of indicating, translating, and dissolving Councils.'*

Du Pin says:—

"Here Leo X. declares that the Pope hath full authority above Councils, and full powers to call, remove, or dissolve them as he will."†

20.—Notwithstanding that this special prerogative is thus claimed for the Popes on the ground of their supremacy, Ecclesiastical History distinctly informs us that it was the Emperors, and not the Popes, who convoked the general Councils.

Socrates thus refers to this ancient practice:—

"We do, without intermitting any one of them, include the Emperors in this our History because from such time as they began to embrace the Christian religion, the affairs of the Church have depended upon them; and the greatest Synods have been, and at this present are convened by their determination and appointment."‡

The Emperor Justinian asserts:—

"It hath been under the care of pious and orthodox Emperors, by the assembling of the most religious Bishops, to cut off heresies, as they did spring up; and by the right faith sincerely preached to keep the Holy Church of God in peace."||

Let us now examine the facts.

The *first* General Council was held at Nice, A.D. 325. It was convoked by the Roman Emperor Constantine. Socrates says:—

* Cited by Barrow, *Pope's Supremacy*, p. 272. Oxford, 1836.

† *Ecccl. Hist.*, vol. iii. p. 148. Fol. Dublin, 1723.

‡ *Ecclesiastical History*, with Valesius' Annotations, Cambridge, 1680. Preface to Book V.

|| Cited by Barrow, on the *Pope's Supremacy*, p. 273. *Semper studium fuit orthodoxis et piis imperatoribus, pro tempore exortas hæresis per congregationem religiosissimorum episcoporum amputare, et recta fide sincere prædicata in pace sanctam Dei ecclesiam custodire.—Justin in Syn. 5 Collat. 1. (p. 209.) Græce, p. 368, Magis emphatice.*

"The Emperor, therefore, seeing the Church distracted by these two evils, *convened a General Council*, by his letters, requesting the bishops to meet together from all parts, at Nice, in Bithynia."*

In the Epistle of the Council to the Church of Alexandria, &c., the Bishops of the Council say:—

"Forasmuch as by the grace of God and [the summons] of the most pious Emperor Constantine, *who hath called us together*, out of divers cities and provinces, a great and holy Synod has been convened at Nice," &c.†

Eusebius also asserts that the Council of Nice was convened by the Emperor.‡

Du Pin, speaking of the Council of Nice, says, "It was the Emperor Constantine that called it."§

21.—The *second* General Council, held at Constantinople, A.D. 381, was convoked by the Emperor Theodosius I. Socrates says:—

"After this the Emperor (Theodosius), without any delay, *summons a synod of bishops*, [who embrace:] his own faith, that by them the Nicene faith might be confirmed, and a Bishop of Constantinople ordained."||

The *third* General Council, held at Ephesus, A.D. 431, was convened by Theodosius II. Socrates says:—

"For within a small interval of time, *the bishops in all places were, by the Emperor's edict, ordered to meet together at Ephesus*."¶

Evagrius states that:—

"[Cyrillus,] for which he had just cause, made his request to Theodosius, Junior, who at that time swayed the sceptre of the eastern empire, that, by his order the first synod at Ephesus might be convened. The imperial letters [therefore] were dispatched away both to Cyrillus, and also to the [bishops that] presided over the holy Churches in all places. [Theodosius] appointed the day of the synod's convention to be on the day of the holy Pentecost."**

* Socrates' Eccles. Hist., lib. i. c. 8. † Ibid.

‡ Life of Constantine, with Valesius annot., lib. iii. c. 6.

§ History of the Church, vol. ii. p. 133. London, 1724.

|| Eccl. Hist., lib. v. c. 8.

¶ Ibid., lib. vii. c. 34.

** Ecclesiastical History, with Valesius's annotations. Translated out of the Greek; Cambridge, 1681, lib. i. c. iii.

Du Pin on this Council says that:—

“Nestorius desired Theodosius to assemble a Council. The monks of Constantinople, his adversaries, did the same. *This Emperor summoned one at Ephesus, on Whitsuntide of the following year.*”*

22.—The *fourth* General Council, held at Chalcedon, A.D. 451, was convened by the Emperor Marcian. Evagrius says:—

“For these reasons a synod is convened at Chalcedon, couriers and expresses being sent, *and the bishops in all parts called together by the most pious Emperor’s letters*, first at Nicæa . . . but afterwards at Chalcedon.”†

Du Pin says that the Emperor appointed a Council at Nice, “and when the Bishops met there, *he ordered them to go to Chalcedon*, when the Council met for the first time, on the eighth of October, 451.”‡

The *fifth* general Council, held at Constantinople, A.D. 553, was convened by the Emperor Justinian. Evagrius says:—“*Justinian convened the fifth Synod.*”§

Du Pin, speaking of this Council, says:—

“The Emperor being tired of waiting for the Western Bishops, and having a mind to terminate that matter to his own advantage, assembled a Council, the third of May, in the palace of the Patriarch of Constantinople, consisting of the Eastern Patriarchs, and one hundred and forty-seven Bishops of their Patriarchates.”||

The *sixth* general Council held at Constantinople, A.D. 680, was convoked by the Emperor Constantine Pogonatus. Du Pin says:—

Constantine Pogonatus appointed this Council.¶

He also says in his “History of the Church,” vol. ii. p. 300:—

“*The Emperor gave orders to the Patriarchs to hold a Council, and cause the Bishops of their Patriarchates to be there also.* This Council of Constantinople, which is the *sixth* general Council, began in the thirteenth year of the Emperor Constantine in Nov. 680.”

* History of the Church, vol. i. p. 197.

† Eccl. Hist., lib. ii. c. 2.

‡ History of the Church, vol. ii. pp. 206, 207.

§ Eccl. Hist., lib. iv. c. 38.

|| History of the Church, vol. ii. p. 271.

¶ Eccl. Hist., vol. ii. p. 10.

The *seventh* general Council (according to the modern Romish list of Councils), was the image worshipping, second Council of Nice, held in A.D. 787. It was convened by the Empress Irene, and her son the Emperor Constantine.*

That which modern Romanists call the *eighth* general Council, and the fourth of Constantinople, held in A.D. 869, was convened by the Emperor Basilus.†

The next Council which Romanists call "general," was held in Rome, in A.D. 1123. It is called the "first Lateran," and was convoked by Pope Calixtus II., who was the first Pope that ever convoked a general Council.

23. xiv.—If the Popes had been supreme rulers they would have presided in the general Councils of the early Church. But,

The Popes did not preside in the general Councils of the early Church.

First general Council of Nice.

Du Pin says:—

"We don't certainly know who was president in that assembly, but 'tis likely it was Osius, Bishop of Corduba."

Again he says:—

"The Emperor published the decisions of this Council to all the world."‡

It is evident from the account of the Council given by Socrates that Constantine himself was the principal director in its affairs.§

Silvester, Bishop of Rome, was not present at the Council. Eusebius says:—

"The prelate of the imperial city was absent by reason of his age, but his *presbyters* were there, who filled his place."||

One thing is manifest, that the Council was not presided over by the Pope or his legates.¶

* Du Pin's Eccl. Hist., vol. ii. p. 33. † Ibid., vol. ii. p. 92.

‡ Ibid., vol. i. pp. 133, 134.

§ Soc., lib. i., c. viii., ix.

|| Life of Constantine, lib. iii. c. 7.

¶ See Grier's Epitome of the general Councils. Dublin, 1827, pp. 34-36.

24.—Second general Council, Constantinople. Barrow says, p. 286 :—

“ In the second Synod at Constantinople, the Pope had plainly no stroke, *being headed* by their Patriarchs (of Alexandria, Antioch, and Jerusalem), as Sozomen saith,* *being guided by Nectarius and St. Gregory Naziansen*, as the Council of Chalcedon in its Epistle to the Emperor doth aver.”†

The third general Council at Ephesus. Du Pin says :—

“ The president of the Council was certainly St. Cyril, but some pretend it was in the name of the Pope. ’Tis certain Celestine commissioned him to execute the judgment passed against Nestorius, but we have no grounds to suppose that he gave him charge to preside in his name at the Council of Ephesus; on the contrary, he sent legates thither to represent him.” It is to be observed that in the fourth and fifth actions of the Council, when St. Cyril appears as a supplicant, the Pope’s legates did not preside, but Juvenal of Jerusalem.”‡

25.—The fourth general Council, Chalcedon. The representatives of the Emperor directed the proceedings of this Council. Du Pin says :—

“ This Council was held in the great Church of St. Euphemia in the presence of the commissioners, officers of the Emperor, and Councillors of State, *who regulated every motion of it.*”§

The fifth general Council held at Constantinople. So far from the Pope presiding in this Council, either by himself or his legates, the Council was held contrary to the will of the Pope, who also refused to come to it. Du Pin says :—

“ The Emperor sent officers to invite him to come to the Council, but he refused it.”||

26.—The sixth general Council, the third of Constantinople, was not presided over by the Pope or his legates. Du Pin says :—

“ *The Emperor held the first place in it*, and assisted in person at the first eleven meetings, and the last one. He was accompanied with consuls and officers.”¶

* Soz. vii. 7. † Con. Chalc. in Epist. ad Imp. Marc.

‡ History of the Church, vol. ii. pp. 197, 198.

§ Ibid., vol. ii. p. 207.

|| Ibid., vol. ii. p. 271.

¶ Ibid., vol. ii. p. 300.

This was the Council which condemned Pope Honorius as a Monothelite heretic.

The seventh general Council, so called by Romanists, was the second Council of Nice, A.D. 787. At last we come to a Council in which the Pope's legates held the first place. As this Council was the first to sanction the idolatrous worship of images, I have no desire to take from the Pope any of the honours (?) gained by his legates presiding thereat.

Thus we see that St. Peter was dead more than seven hundred years before a Pope presided, either by himself or by deputy, in a general Council.*

27. xv.—If the Pope's supremacy had been acknowledged by the early Church, his confirmation of the decrees of general Councils would have been required to give them force. But it was *the Emperors who confirmed the Councils*.

"Justinian affirms generally," says Barrow :—

"All these things at diverse times following, our above-named predecessors, of pious memory, corroborated and *confirmed by their laws what each Council had determined*, and expelled those heretics who attempted to resist the definitions of the aforesaid four Councils, and disturb the Churches."†

Speaking of the Council of Nice, Du Pin says, "*The Emperor published the decisions of this Council to all the world*."‡

Eusebius says that the Emperor Constantine "declared to the Egyptians his determination by a letter *wherein he confirmed and established the decrees of the synod*."§

The second general Council, Constantinople.

According to Barrow, "Theodosius did confirm the decrees of the second general synod, *adding*, saith Sozomen,

* For an interesting account of the general Councils, the reader is referred to "Grier's Epitome of the general Councils." Dublin, 1828.

† Of the Pope's Supremacy, pp. 302, 303. Oxford ed., 1836. Justin. in Conc. v. Coll. 1. (p. 210):—"Nostri patres ea quæ in unoquoque concilio judicata sunt legibus suis corroboraverunt et confirmaverunt," &c.

‡ History of the Church, vol. ii. p. 134.

§ Life of Constantine, lib. iii. c. 23.

his confirmatory suffrage to their decree. The which he did at the supplication of the Fathers, addressed to him in these terms : " We therefore do beseech your grace that by *your pious edict the sentence of the synod may be authorized* ; that as by the *letters of convocation you did honour the assembly*, so you would also *confirm the result of things decreed.*"*

The third general synod also was confirmed by Theodosius II., as Justinian telleth us :—

" The above-named Theodosius, of pious memory, maintaining what had been so justly determined against Nestorius and his impiety, made his condemnation valid."†

The Council of Chalcedon was confirmed by the Emperor Marcian, who saith in his royal edict, " We, having by the sacred edict of our serenity confirmed the holy synod, did warn all to cease from disputes about religion."‡

Du Pin says :—

" The Emperor made two edicts to prevent all opposition to the synod. *He confirmed the Council of Chalcedon*, and invalidated by an edict all that had been done against Flavian."§

The fifth general Council, Constantinople II. The Emperor Justinian not only convoked and directed this Council, but he sentenced to banishment those who opposed its decrees, amongst them being Pope Vigilius. ||

In the sixth general Council, Constantinople III., the Fathers requested the Emperor, according to custom, to confirm its definitions, in these words :—

" To what we have determined set your seal, your royal ratification by writing, and confirmation of them all by your sacred edicts and holy constitutions, according to custom."¶

" We beg that by your sacred signing of it you would give force to what we have defined and subscribed."**

* Barrow Of the Pope's Supremacy, Oxford, 1836, p. 303. Soz. vii. 9. Præf. ad Can. Conc. Const. apud Bin., p. 660.

† Barrow, p. 303.

‡ Conc. Chalc., part iii. p. 478. Cited by Barrow, p. 304.

§ Eccl. Hist., vol. i. p. 679.

|| See the account of this Council given by Du Pin, in his History of the Church, vol. ii. pp. 271-275. Also in his Eccl. Hist., vol. i. pp. 70-71.

¶ Synod vi., act xviii. p. 275. Cited by Barrow.

** Ibid., p. 283.

"We entreat the power of our Lord, guided by God's wisdom, to confirm, for the greater strength and security of the orthodox faith, the copies of our determination, read in the hearing of your most serene Majesty, and subscribed by us, that they may be delivered to the five patriarchal sees with your pious confirmation."*

Accordingly he did confirm that synod by his edict :—

"All things being thus ordered by this sixth holy and œcumenical synod, we decree that none whosoever trouble himself about this faith, or advance any new inventions about it."†

Du Pin says that :—

"Justinian (II.) confirmed this sixth Council by a letter written to Pope John, in 687, and caused the acts of it to be sealed in the presence of a great number of clerks and laymen, that there might be no alteration made in it."‡

28. XVI.—The Canons of the first four general Councils are incompatible with Papal supremacy.

The Canons of the Council of Nice which have any reference to the matter are iv. and vi.

Canon iv.—"A Bishop ought to be constituted by all the Bishops that belong to the province; but if this be not practicable either through pressing necessity, or the length of the journey, three must by all means meet; and when they have the consent of those that are absent, signified by letter, then let them perform the consecration, and the ratification of what is done must be allowed in each province to the Metropolitan."

Canon vi.—"Let the ancient customs prevail, namely, those in Egypt, Libya, and Pentapolis; that the Bishop of Alexandria have power over all those, since the same is customary for the Bishop of Rome. Likewise in Antioch and other provinces, let the privileges be secured to the Churches. This is as manifest as anything at all, that if any be made a Bishop without consent of his Metropolitan, this great Synod has determined, that such a one ought not to be Bishop. If any two or three, out of affectation of dispute, do contradict the suffrage of the generality, when duly passed according to ecclesiastical Canon, let the votes of the majority prevail."§

It will be seen from Canon IV. that the validity of what is done in the province with respect to the consecra-

* Synod, p. 284. † Ibid., Edict. Const., p. 294. Barrow.

‡ Eccl. Hist., vol. ii., p. 14.

§ Definitions of the Catholic Faith, &c., of the first four Councils of the Universal Church in Greek and English. Oxford and London, James Parker and Co., 1867, pp. 7-9.

tion of Bishops depends on the Metropolitan. There is thus no room here for Papal intervention, or interference of any kind.

On the sixth Canon Du Pin says :—

"It does not oppose the primacy of the Church of Rome, but neither does it establish it."

In the margin Du Pin's translator makes the following note :—

"Only so far as it may by a negative argument, be hence very strongly concluded that the see of Rome then claimed none but privileges common to it and other Metropolitical sees."

Du Pin continues :—

"The sixth Canon preserves to great sees their ancient privileges, that is, the jurisdiction or authority which they had over many provinces, which was afterwards called the jurisdiction of the Patriarch or Exarch. In this sense it is that it compares the Church of Rome with the Church of Alexandria, by considering them all as patriarchal Churches. It continues also to the Church of Antioch, and all the other great Churches, whatsoever rights they could have; and, lest their authority could be prejudicial to the ordinary Metropolitans, who were subject to their jurisdiction, the Council confirms what had been ordained in the fourth Canon concerning the authority of the Metropolitans in the ordination of Bishops."*

It is thus evident that the Council of Nice did not recognize Papal supremacy.

29.—In the Council of Constantinople, the Canons that have any bearing on the matter are the second and third :—

Canon ii.—"Let not Bishops go out of their diocese to Churches out of their bounds, nor bring confusion on the Churches; but let the Bishop of Alexandria, according to the Canon, administer the affairs of Egypt, and the Bishops of the East, the affairs of the East only, with a salvo to the ancient privileges of the Church of Antioch, mentioned in the Nicene Canons. Let the Bishops of the Asian diocese administer the Asian affairs only; and they of Pontus the Pontic, and they of Thrace, the Thracian, and let not Bishops go out of their diocese to, ordinations, or any other administrations, unless they be invited, and the aforesaid Canon concerning dioceses being observed, it is evident that the provincial Synod will have the management of every province as was decreed at Nice. The Churches of God amongst the barbarians must be governed according to the customs which prevailed with their ancestors."

* Eccl. Hist., vol. i. p. 600. Folio, Dublin, 1723.

Canon iii.—"That the Bishop of Constantinople have the prerogative of honour next after the Bishop of Rome, for Constantinople is New Rome."*

The second Canon is quite inconsistent with the notion that the Bishop of Rome in those days was the universal governor and regulator of the affairs of all Churches.

The third Canon "distinctly states that the same cause which assigned to Old Rome the *first* place gave to New Rome the *second* place, namely, its being the *seat of imperial government.*" See Canon xxviii. of the Council of Chalcedon, where this construction is put on the Constantinopolitan Canon.

The Council of Ephesus decreed as follows:—

Canon viii.—"The holy and oecumenical synod has therefore decreed that the rights which have heretofore and from the beginning belonged to each province shall be preserved in it pure and without restraint, according to the custom which has prevailed of old," &c.†

30.—The fourth general Council, Chalcedon. *Canon iv.* contains the following:—

"But if a clergyman has any matter, either against his own or any other bishop, let it be decided by the synod of the province. But if any bishop or clergyman has a controversy against the Metropolitan of the province itself, let him have recourse either to the Exarch of the diocese, or to the throne of the imperial city of Constantinople, and there let the cause be decided."

Here there is no appeal to the Pope provided for. His authority over the Eastern Churches is thus completely ignored, and the final court of appeal is either the Exarch (the Patriarch) of the diocese, or the throne of Constantinople.

Canon xxiii. is most important:—

"We, following in all things the decisions of the holy Fathers, and acknowledging the Canon of the 150 most religious bishops, which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, which is New Rome. *For the Fathers properly gave the primacy to the throne of the elder Rome, because that was the imperial city.* And the 150 most religious bishops, being moved

* Definitions, &c., and Canons of first four general Councils, p. 27.

† Definitions, &c., and Canons of first four Councils, p. 47.

with the same intention, gave equal privileges to the most holy throne of New Rome, judging with reason that the city which was honoured with the sovereignty and senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters, being the second after her. And that the Metropolitans only of the Pontic, and Asian, and Thracian diocese, and moreover, the bishops of the aforesaid dioceses, who were amongst the barbarians, shall be ordained by the above-mentioned most holy throne of the most holy Church of Constantinople; each Metropolitan of the aforesaid dioceses ordering the bishops of the province, as has been declared by the divine Canons; but the Metropolitans themselves of the said diocese shall, as has been said, be ordained by the Bishop of Constantinople, the proper elections being made, according to custom, and reported to him.”*

Du Pin gives the following summary of this Canon :—

“The twenty-eighth Canon grants to the Church of the city of Constantinople, which is called New Rome, the same privileges with Old Rome, because this city is the second city in the world. It also adjudges to it besides this the jurisdiction over the dioceses of Pontus, Asia, and Thrace, and over the Churches which are out of the bounds of the emperor, and a right to ordain Metropolitans, in the provinces of these dioceses.”†

This Canon has a most important bearing on the controversy regarding Papal supremacy. According to the Canon, the primacy of Rome was given by the Fathers at the Council of Constantinople (not on the ground, let it be observed, that the Bishop of Rome was the successor to St. Peter, but) because Rome was the imperial city, and the same 150 Fathers had given equal privileges to the throne of Constantinople, or “New Rome,” because she was honoured with the sovereignty and senate, which enjoyed equal privileges with the elder Rome, and, therefore she should be magnified like her in ecclesiastical matters, being the second after her! This the Council of Chalcedon confirms, and adjudges to the Bishop of Constantinople the right to ordain Metropolitans (without Papal sanction or interference).

A convincing proof that this Canon strikes a heavy blow against the pretended superiority of the Bishop of Rome is afforded by the strenuous efforts made by the

* Definitions and Canons of the first four general Councils, p. 73.

† Eccl. Hist., vol. i. p. 678. Fol., Dublin, 1723.

legates of Pope Leo to get it rescinded. Du Pin says, "*The legates of the Pope were the only persons which said that they ought not to debase the holy see so much in their presence.*" This opposition was not successful. Du Pin states that "Notwithstanding this opposition, the bishops declared that they would go on, and the Commissioners, without any regard to what was said by the Pope's legates, said that all the Synod had given their approbation to their determination."*

31.—THE RISE OF THE PAPAL USURPATION.

Rome being the imperial city, and mistress of the world, the Bishop of Rome, from the earliest times, would naturally be looked upon as a person of considerable importance by Christians, not only in Rome, but in other parts of the empire also. By means of his wealth and influence, he would possess a certain amount of power; and, as we know, power naturally extends itself, and its possession gives rise to encroachments on the rights of others. Unfortunately, from a very early date the Christian Church was subject to dissensions in her midst. Oftentimes either side would endeavour to secure the approbation and support of the Roman bishop, and thus furnished occasions for extending the influence of the Roman see. The clergy of Rome, having an interest in the extended prerogatives of their own bishops, would most likely lend them their aid in increasing their power and authority. Bishops and presbyters of other Churches who were deprived of their office for offences, real or unreal, would oftentimes apply to the Bishop of Rome to interfere on their behalf; although in no case might such persons have really held the notion of anything resembling Papal supremacy. In this way Athanasius, Chrysostom, Flavianus, and others, applied to the Roman bishop for redress of their grievances. The Roman Emperors themselves, after the conversion of Constantine, often conferred signal favours on the bishops of their capital city; little dreaming of the consequences that would ensue. Still, so long as the Western Roman empire continued to exist, there was an effectual barrier against any such ecclesiastical usurpation as afterwards

* Eccl. Hist., vol. i., p. 679. Fol. Dublin, 1723.

arose. But at last that empire fell, under the repeated blows of the Goths, Vandals, and Huns, and an opportunity was thereby afforded for the rise of the Papacy. Yet, notwithstanding the corruptions which increasingly prevailed in the Christian Church, Papal supremacy was kept in check by the general Councils. To these the Popes were obliged to submit themselves, as other bishops; and, like all other persons, they were compelled to obey the civil powers. Du Pin informs us that until the Lombards made themselves masters of Italy, *the Popes were "themselves subject to the Emperor or King of Italy, and obeyed him, as all his other subjects."**

The ignorance which prevailed from the eighth century, for a period of hundreds of years, enabled the Popes to establish their claims to spiritual and temporal sovereignty by FRAUD, FORGERY, AND FORCE.

32.—THE FORGED DECRETALS.

These decretals, commonly called the "Decretals of Isidore," purported to be letters and decrees of the Popes in the early ages of Christianity, before the time of Pope Syricius. In these the Popes are made to speak and act in accordance with the pretensions of the Popes of the dark ages. These decretals were received as genuine for ages, and many of them are still embodied in the Papal Canon Law.

Hallam's description of them is as follows :—

"About the conclusion of the eighth century, there appeared under the name of one Isidore, an unknown person, a collection of ecclesiastical Canons, now commonly denominated the false decretals. These purported to be rescripts or decrees by the early Bishops of Rome, and their effect was to diminish the authority of metropolitans over their suffragans, by establishing an appellat jurisdiction of the Roman see in all causes, and by forbidding national Councils to be holden without its consent. Every Bishop, according to the decretals of Isidore, was amenable only to the immediate tribunal of the Pope, by which one of the most ancient rights of the provincial Synod was abrogated. Every accused person might not only appeal from an inferior sentence, but remove an unfinished process before the supreme Pontiff. And the latter, instead of directing a revision of the proceedings by the original judges, might annul them by his own authority, a strain of jurisdiction beyond

* Eccl. Hist., vol. i. p. 163. Fol., Dublin, 1723.

the Canons of Sardica, but certainly warranted by the more recent practice of Rome. New sees were not to be erected, nor Bishops translated from one see to another, nor their resignations accepted, without the sanction of the Pope. They were still, indeed, to be consecrated by the metropolitan, but in the Pope's name."*

Du Pin proves by irrefragable arguments that these decretals are forgeries. He says :—

"All those decretals were *unknown* to all the ancient fathers, to all the Popes, and all the ecclesiastical authors that were before the *ninth* century."

Again he says :—

"The imposture of these letters is invincibly proved from hence, because they are made up of a contexture of passages of Fathers, of Councils, of letters of Popes, of Canons and ordinances of Emperors, which have appeared from the third age of the Church down to the midst of the ninth. It is visible that all these passages drawn out of several places have been woven together by some impostor that had not genius large enough to compose the letters himself." "Thirdly, the Scripture cited in all their letters follows the vulgar translation of St. Jerome, which demonstrates that they are since his time, and consequently don't belong to the Popes, whose names they carry that lived long before."†

Du Pin thus concludes his examination of the decretals, which extends over nearly four folio pages :—

"But it would take up too much time to show the gross falsity of these monuments that are now rejected by a common consent, and even by those authors that are most favourable to the Court of Rome, who are obliged to abandon the patronage of these epistles, though they have done a great deal of service in establishing the greatness of the Court of Rome, and ruining the ancient discipline of the Church, especially as relates to ecclesiastical decisions and rights of Bishops."‡

In the forcible words of Hallam we may safely assert that "upon these spurious decretals was built the great fabric of Papal supremacy over the different national Churches; a fabric which has stood after its foundation crumbled beneath it; for no one has pretended to deny for the last two centuries that the imposture is too palpable for any but the most ignorant ages to credit."§

* View of the State of Europe during the Middle Ages, p. 347. London, 1869.

† Eccl. Hist., vol. i. pp. 582, 583. Fol. Dublin, 1723.

‡ Ibid., vol. i. p. 586. § Europe during the Middle Ages, p. 348.

33.—THE FORGED DONATION OF CONSTANTINE.

Another forgery of the middle ages, used for the promotion of the temporal powers of the Pope, is known as the "Donation of Constantine." It professes to be a deed of gift, by which Constantine, on his baptism by Pope Sylvester, conveyed to him and his successors, the city of Rome and all the provinces of Italy, besides the Lateran palace, his purple robes, and the crown from his head.*

Du Pin strongly denounces the imposture. He says:—

"I do not place among the number of Constantine's edicts the Donation which bears his name, in which he is supposed to give to the Bishop of Rome and his successors the sovereignty of the city of Rome, and of the provinces of the Western Empire, because the act has so many signs of *forgery* that it is impossible it can be attributed to Constantine. I shall here subjoin some of the reasons which clearly prove that it is an imposture."

His *fifth* reason is:—

"Who can believe that Constantine should give the city of Rome, all the provinces and cities of the West;—that is to say, one half his empire, to the Bishop of Rome, and that this should never be known till the eleventh age of the Church?"†

This shameful forgery was used by and on behalf of the Popes for five or six hundred years. Du Pin says, "It is also alleged by Pope Leo IX., in his Epistle to Michael Cerularius; and St. Anselm, Ivo Carnutensis, and Gratian have inserted it into their collections."‡

Even as late as the sixteenth century we find Gnebrard referring to the gift as genuine. He says that to Sylvester and his successors Constantine gave, as a present, Rome, and all the imperial dress and ornaments; and he adduces the authority of Eugubinus and Photius for his statement."§

"Huic et ejus successoribus Constantinus Imp. dono dedit Romam et omnia imperatoria indumenta ac ornamenta; ut manifeste probat Eugubinus duobus libris, et testatur Photius patriarcha Græcus, tit. 8," &c.

As to the forgeries and frauds of the middle ages,

* The Whole Evidence against the Claims of the Roman Church, by Sanderson Robins, p. 239.

† Eccl. Hist., vol. i. pp. 162-163. ‡ Ibid., vol. i. p. 164.

§ G nebrard's Chronicles, Paris, 1580, p. 216.

perpetrated in the interest of the Popes and Court of Rome, their name is legion. Dr. James gives a list of one hundred and eighty-seven treatises, which have been proved to be forgeries and impostures. He also gives a list of fifty passages in the genuine writings of the Fathers, which have been corrupted, and concludes thus, "Here should have followed many centuries of places corrupted in the Fathers' works, with sundry very profitable observations, suitable to these foregoing. But I have set down only five decades, whereby you may conjecture of the rest, which, for brevity's sake, are omitted." *

34.—THE TEMPORAL POWER OF THE POPES.

In the middle of the eighth century, France was under the feeble rule of Childerick III., but the national affairs were in reality regulated by the celebrated Pepin, the Mayor of the Palace, son to the renowned Charles Martel. Pepin desired to be King by title, and not merely by the exercise of governing powers. The estates of the realm having been assembled by Pepin, in A.D. 751, it was determined to consult the Bishop of Rome. Ambassadors were therefore sent to Pope Zachary that he might answer this question: "Whether the Divine law did not permit a valiant and warlike people to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty, to substitute in his place one more worthy to rule, who had already rendered most important services to the State?" Zachary, who had more to gain from Pepin than from Childerick, answered in favour of Pepin, and Childerick was therefore dethroned, and the kingdom transferred to Pepin. This decision of Zachary was confirmed by Pope Stephen II., A.D. 754, when he visited France to obtain assistance against the Lombards. As Gibbon says, "The Franks were absolved from their ancient oath; but a dire anathema was thundered against them and their posterity,

* Treatise of Corruptions of Scripture, Councils, and Fathers, by Thomas James. London, 1845, p. 169. The reader is also referred to Comber's *Roman Forgeries in the Councils*, &c., London, 1689, and to his *Church History cleared from Roman Forgeries*, &c. London, 1695.

if they should dare to renew the same freedom of choice, or to elect a king, except in the holy and meritorious race of the Carlovingian princes."*

The aid which Stephen solicited from Pepin, he promptly obtained. A French army, commanded by their King in person, entered Italy, defeated the Lombards, and handed over the fruits of his victorious campaign to the Roman Pontiff. The Pope became thereby possessed of the exarchate of Ravenna, Pentapolis, and all the cities, &c., which Aistulphus, the Lombard, had seized in the Roman dukedom. This grant was afterwards confirmed and increased by the Emperor Charlemagne, son of Pepin. Thus the Popes, who before this time had no temporal dominion, but were subject to the Emperors and Kings of Italy, suddenly found themselves elevated to the rank of temporal princes. Du Pin asserts that all the temporal power they have obtained is owing to King Pepin and the Emperor Charlemagne.†

35.—The celebrated Roman Catholic Bishop, Dr. Doyle, attributed the origin of the Pope's temporal power to the desire of Charlemagne of creating "a new interest and a new power in Italy," to "keep his enemies in check, to preserve his new Empire from internal commotion, and to secure his title against old pretensions from Constantinople." He thought "no means would be so efficient as to strengthen the hands of the Pope, on whose fidelity and influence he could entirely rely. . . . For these reasons Charlemagne bestowed on the Popes large privileges and possessions." He thus concludes the section:—"I am only pointing out the origin and natural progress of their temporal power, and endeavouring to show that its source is not in the Gospel."‡

Machiavel, the Florentine historian, describes the manner in which the Popes obtained temporal sover-

* Decline and Fall of the Roman Empire, vol. v. p. 120, London, 1788.

† Eccl. Hist., vol. i. p. 163. The reader is also referred to Gibbon's Decline and Fall of the Roman Empire, vol. v. pp. 113-120. London, 1788. And to Russell's Hist. of Modern Europe, &c., vol. i., pp. 35-42.

‡ Essay on the Catholic Claims, pp. 42-51. Dublin, 1826

eignty from King Pepin, and adds:—"The wars which happened afterwards in Italy, were occasioned by the Popes, and the several inundations of Barbarians, invited by them; which manner of proceedings having continued to our times, has held, and still does hold Italy divided and infirm."*

In speaking of the time of Adrian V., he says:—"In this manner the Popes, sometimes for defence of religion, sometimes *out of their own private ambition*, called in new men, and by consequence new wars into Italy. And no sooner had they advanced any of them but they repented of what they had done, and sought immediately to remove him. Nor would they suffer any province, which by reason of their weakness they were unable themselves to subdue, to be enjoyed quietly by any body else."†

Charles Butler, the Roman Catholic historian and controversialist, assigns "*the decline of the temporal power of the Popes, to their extravagant pretensions, unjust enterprises, and dissolute lives,*" &c.‡

Thus the temporal power had its origin, "*not in the Gospel,*" but in the sanctions given by Popes Zachary and Stephen II., to usurpation and perjury. Its history is a recital of intrigues, wars, massacres, and crimes innumerable, and its fall and total ruin have been consummated by Romanists themselves. To the "prisoner of the Vatican," the triple Crown is a mockery.

36.—THE DEPOSING AND ABSOLVING POWER.

The Popes assert a superiority and pre-eminence above all emperors, kings, and civil rulers. They claim the right to depose all or any civil rulers, and to absolve their subjects from all their oaths of allegiance. This prerogative, it is pretended, is derived to them as successors of St. Peter. Christ said to Peter, "Thou art Peter," &c., and therefore the Popes may trample on the necks of kings; and, "Feed my sheep," &c., therefore he can absolve all Christian subjects from their oaths of allegiance

* Works of Nicolas Machiavel. London, 1675, p. 7.

† Ibid., p. 12.

‡ Vindication of the Book of the Roman Catholic Church, p. 31. London, 1826.

and all the so-called "sheep and lambs" are bound to obey him.

These are powers which Peter's Master, as Head of His Church, on earth, did not assume to Himself. He told Pilate that His "kingdom was not of this world," and that He did not come to establish temporal dominion, but to "bear witness unto the truth" (John xviii. 34-37). When He was asked by a certain person to make his brother share the inheritance with him, He answered "Man, who made me a judge or a divider over you?" (Luke xii. 13-14.) It is evident that Christ disavowed all temporal power. The Pope pretends that he is Christ's Vicar upon earth, is it not absurd to suppose that he possesses greater power on earth than Christ Himself?

This doctrine is directly opposed to the teaching of the Apostles. St. Paul says, "Let every soul be subject unto the higher powers" (Rom. xiii. 1). "Ye must needs be subject, not only for wrath, but also for conscience sake" (v. 5). He says to Titus, "Put them in mind to be subject to principalities and powers; to obey magistrates" (Titus iii. 1). St. Peter thus enjoins submission to the civil rulers, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God" (1 Pet. ii. 13-15). All Christians, then, clergy and laity, are bound to submit themselves to the supreme civil powers; and until the middle ages, Popes and bishops had to obey emperors and kings, in the same manner as other persons.

37.—Bishop Doyle, in tracing the progress of the Pope's usurpations, says :—

"Thus it was, my Lord, (the Earl of Liverpool, then Prime Minister), that in bad times, in times of turbulence and barbarism, the claims of the Popes to the sovereignty of almost every kingdom in Europe grew up in silence, and were admitted and sanctioned by nearly all the ruling powers. It must be quite obvious that those claims had not their origin in the Gospel, nor in the doctrine of the Catholic Church, but in the state of society, in the mistaken zeal, or in the ambition of some Popes."*

* Essay on the Catholic Claims, pp. 77-78. Dublin, 1826.

He further says that he "shall demonstrate that the Catholic Church *never* taught the doctrine that the Popes had any right to interfere with the rights of sovereigns, or with the duties of subjects," Ibid. p. 80. He denies that there is any Scripture authority for this Papal pretension: "There is no trace that we can discover in the words or conduct of our Lord, or in the commission given by Him to St. Peter, or to the Apostles, which would warrant us in attributing to the Pope any authority whatever to interfere with our duties to the State; nay, we find the contrary clearly and solidly established." (p. 16.)

In pages 54-57, he examines and ridicules the arguments by which Gregory VII. endeavoured to prove from Scripture his supreme rights over kings and rulers. He says, "They are such as will amuse, or rather excite the pity of a serious mind." In speaking of the argument used by a Pope to prove that he had a right to depose kings, namely, "Behold, there are two swords here," he says, that "a Christian is forced to blush at such a profanation of the word of God." Of the Bull of Boniface VIII. *Unam Sanctam*, which Cardinal Manning asserts to be of infallible authority, and of which he says that it was "beyond all doubt an act *ex cathedrâ*," and that "whatever definition, therefore, is to be found in this Bull is to be received as of faith."* Bishop Doyle says, "*This Bull was of a most odious kind.*"†

In this manner did a celebrated Roman bishop, who was the ecclesiastical leader of the Romanists of Ireland for several years before the Emancipation Act of 1829, denounce, in terms as strong as the most ardent Protestant, the doctrine of the deposing and absolving power.

38.—Mr. Charles Butler, an eminent leader of the Romanists in England, repudiates the Pope's temporal power in the following distinct language:—

"No one knows better than yourself (*i.e.* Dr. Southey) that whatever advocates for the Pope's temporal power may have existed formerly, no advocate for it can be found now. It is rejected in the

* The Vatican Decrees, in their bearing on Civil Allegiance, pp. 55, 56. London, 1875.

† Essay on the Catholic Claims, p. 39.

Gallican declaration of 1682, which was signed by every ecclesiastic, secular or religious, in France. All the English, Irish, and Scottish Catholics have disclaimed it upon oath.”*

Butler asserts in another work:—

“That it is the universal opinion of the Roman Catholic Church that Roman Catholics may conscientiously believe that the Pope has NO RIGHT, DIVINE OR HUMAN, to universal temporal dominion, or to any temporal dominion, except in his own temporal territory.”†

In speaking of the infallible Bull of Pius V. against Queen Elizabeth, Butler says:—

“It is ever to be condemned and lamented. The Pope assumed by it a right, the exercise of which Christ had explicitly disclaimed for himself.”

Again he says:—

“In a former letter I have cited from *my Revolutions of the Germanic Empire, and my Historical Memoirs*, my opinions of the claims of the Popes to temporal power, and the acts by which they attempted to enforce those claims, among which *I mention expressly and particularly the Bull of Pius V.* I call the claims unfounded—impious—hostile to the peace of the world—extravagant and visionary. I call them enormities, and one of the greatest misfortunes that ever happened to Christianity.”‡

The rise and progress of the usurpation is thus stated by Butler:—

“From a humble fisherman, the Pope successively became owner of houses and lands; acquired the power of magistracy in Rome, and large territorial possessions in Italy, Dalmatia, Sicily, Sardinia, France, and Africa; and ultimately obtained the rank and consequence of a great temporal prince.

“*The Popes soon advanced a still higher claim.* In virtue of an authority, which they pretended to derive from heaven, some of them asserted that the Pope was the supreme temporal lord of the universe; and that all princes and civil governors were, even in temporal concerns, subject to them. In conformity to this doctrine they took upon them to try, condemn, and depose sovereign princes; to absolve subjects from their allegiance to them, and to grant their kingdom to others.

* The Book of the Roman Catholic Church, p. 98. London, 1825.

† Vindication of the Book of the Roman Catholic Church, p. 55. London, 1826.

‡ Ibid., p. 113.

"That a claim so unfounded and impious, so hostile to the peace of the world, and apparently so extravagant and visionary, should have been made is strange—stranger still is the success it met with."*

The above extracts from Doyle and Butler express the "unfounded, impious and extravagant" character of the Pope's claims to the deposing and absolving power, and show that, in *their* day, the Romanists of these kingdoms professed their utter repugnance to and abhorrence of the usurpation.

The history of the Popedom, from Gregory VII. in the eleventh century to Sixtus V. in the end of the sixteenth century, affords numerous and striking examples of the Pope's exercise of the deposing and absolving claims, and of the disastrous results which followed them. I shall now refer to a few cases.

39.—*Henry IV., Emperor of Germany, deposed by Pope Gregory VII.*

Henry IV., having displeased Gregory, was by the latter excommunicated and deposed; and "his subjects were absolved from their oath of fealty to him."† His submission to Gregory is thus described by Du Pin:—

"He thereupon came to Canossa, and entered the outworks of that place barefooted, without any ensign of royal dignity. He waited three days together at the castle gate, without receiving any answer from the Pope. On the fourth day, after several conferences the Pope granted him absolution, upon condition that he would appear at the time and place which he should appoint, to answer the accusations brought against him by the princes of Germany, whereof the Pope shall be judge."‡

Gregory afterwards excommunicated him a second time, deprived him of his kingdoms of Germany and Italy; absolved his subjects from their oath of allegiance, and declared Rudolf as the possessor of the vacant throne. Sanguinary wars were again waged. Rudolf was wounded in battle, and soon afterwards died, confessing that, "inducted thereto by the Pope, he had rebelled against his sovereign."§

* Vindication, &c., pp. 30, 31.

† Du Pin's History of the Church. vol. iii. p. 110.

‡ Eccl. Hist., vol. ii. p. 215.

§ Doyle's Essay on the Catholic Claims, p. 53.

Dr. Doyle says that Gregory—

“Inflicted a deep wound upon the peace of society, and established a precedent which has been productive of more evil than perhaps any which history records.”*

40.—*The Popes and the Emperor Frederick II.*

Honorius III. deposed Frederick II., Emperor of Germany, and absolved his subjects from their oaths of allegiance.†

Gregory IX. excommunicated Frederick, deposed him, and offered the imperial crown to Robert, brother of St. Louis, King of France, who refused the Pope's gift, on the ground that he was bestowing what was not his own to give.‡

Innocent IV., in the general Council of Lyons, A. D. 1245, deposed the same Emperor Frederick, and absolved his subjects from their oath of allegiance, and forbade them “under pain of excommunication, *ipso facto*, to acknowledge him for their Emperor and King.”§

Cardinal Manning, in his reply to Mr. Gladstone, says:—

“I affirm that the depositions of Henry IV. and Frederick II., of Germany, were legitimate, right, and lawful.”||

Innocent III., in A.D. 1211, deposed the Emperor Otho, and absolved his subjects from their oaths of allegiance.¶

41.—*Innocent III. excommunicated and deposed King John of England.*

John having refused to obey the commands of Pope Innocent III. was excommunicated and deposed, and his subjects were absolved from their oath of allegiance. The kingdom was also placed under an Interdict.**

* Essay on the Catholic Claims, p. 53. See also Russell's History of Modern Europe, vol. i. pp. 206-214. London, 1810, and Platina's Lives of the Popes, Gregory VII.

† Du Pin, Eccl. Hist., vol. ii. p. 397.

‡ Ibid., vol. ii. p. 398.

§ Ibid., vol. ii. p. 400.

|| “The Vatican Decrees in their Bearing on Civil Allegiance.” London, 1875, p. 85.

¶ Du Pin's Eccl. Hist., vol. ii. p. 397.

** Hume thus describes the “*Interdict*”:—“The sentence of Interdict was at that time the great instrument of vengeance and policy employed by the Court of Rome; was denounced against

After the Pope had deposed John and absolved his subjects from their oaths of allegiance, he offered Philip Augustus, King of France, the "property and possession of the kingdom." Philip levied a great army to invade England, but John became terrified, and he submitted himself to Innocent, and subscribed to all the conditions which Randolph, the Pope's legate, imposed. But, he was to be yet further degraded. He was required by the legate, as a test of obedience, to give up his kingdom to the Church, and to hold his dominions as a vassal of the Roman Pontiff. "He came disarmed into the legate's presence, who was seated on a throne, he flung himself on his knees before him, he lifted up his joined hands, and put them within those of Ran-

Sovereigns for the lightest offences; and made the guilt of one person, involve the ruin of millions, even in their spiritual and eternal welfare. The execution of it was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was of a sudden deprived of all exterior exercise of its religion, the altars were despoiled of their ornaments, the crosses, the reliques, the images, the statues of the saints were laid on the ground, and as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches, the bells themselves were removed from the steeples and laid on the ground with the other sacred utensils. Mass was celebrated with shut doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite except baptism to new-born infants, and the communion to the dying, the dead were not interred in consecrated ground, they were thrown into ditches, or buried in common fields, and their obsequies were not attended with prayers or any hallowed ceremony. Marriage was celebrated in the churchyards, and that every action in life might bear the marks of that dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance, were debared from all pleasures and entertainments, and were forbidden even to salute each other, or so much as to shave their beards, and give any decent attention to their person and apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation."¹

¹ History of England, chap. xi. vol. ii. pp. 194, 195. London, 1793.

dolf, he swore fealty to the Pope,* and paid part of the tribute which he owed for his kingdom as the patrimony of St. Peter."†

The haughty Italian priest trampled the money under his feet to intimate the lordly supremacy of the Pope, his master, over the abject monarch. This is the most disgraceful public act of any monarch who ever wore the crown of England. It affords, however, a valuable and instructive lesson on the subject of the Pope's deposing and absolving claims.

42.—*The bull of Pope Paul III.* in which he pretended to depose King Henry VIII. was set at defiance by that sturdy monarch.

The bull of Pope Pius V. against Queen Elizabeth, in which he pretended to deprive her of her crown and dignity, and to absolve her subjects from their oaths of allegiance, produced treasons, conspiracies and seditions, stimulated foreign enemies to attempt the conquest of England, brought "innumerable woes" on the Romanists themselves, whilst it nerved the lion heart of Elizabeth to more vigorous and determined resistance to the enemies of Protestantism. The bulls of Pius V. and Sixtus V. were silenced by the marvellous interposition of God, which scattered the "Invincible Armada."

Bull of Pope Sixtus V. against Henry of Navarre, and the Prince of Condé, published in A.D. 1585. The Pope deprived them of their dominions and kingdoms, and absolved their subjects from their oath of allegiance;

* The oath of fealty which John swore is as follows:—"I, John, by the grace of God, King of England and Lord of Ireland, for the expiation of my sins, and out of my own free will, with the advice and consent of my barons, give to the Church of Rome, and to Pope Innocent III. and his successors, the kingdom of England and Ireland, with all the rights belonging to them, and I will hold them of the Pope as his vassal. I will be faithful to God, to the Church of Rome, to the Pope, my lord, and to his successors lawfully elected, and I bind myself to pay him a tribute of one thousand marks of silver yearly, namely, seven hundred for the kingdom of England, and three hundred for Ireland."¹

† Hume's History of England, chap. xi.

¹ Russell's History of Modern Europe, vol. i. p. 322.

but the men who charged behind the "white plume," on the field of Ivry, had small regard for the curses of a Papal bull.

43.—IRELAND AND THE POPES.

Pope Adrian IV. in A.D. 1154, issued a Bull, in which he bestowed Ireland on Henry II., King of England. By the authority of this Bull, Henry entered Ireland, and subjugated the Irish nation, and bound the Irish people in fetters of iron. The Pope bargained for a *quid pro quo*, Henry was obliged to engage "to pay yearly out of every house a yearly pension of *one penny to St. Peter*." This Bull was confirmed by a Bull of Alexander III., in the year 1172. From that time till the Reformation, the Papal bishops in Ireland were amongst the greatest oppressors of the native Irish, and the hatred of races was intensified and perpetuated by their means.*

After the Reformation, the Popes stirred up seditions, and incited to rebellion. Whilst Queen Elizabeth was prospering in England under the curse of Pope Pius V., Pope Gregory XIII. was doing his utmost to destroy her rule and the Protestant religion in Ireland. In A.D. 1577, he pardoned a large number of Italian brigands, on condition that they would go as soldiers to Ireland, to succour the Catholic (Romish) Church.†

What reputable brothers-in-arms for the Irish rebels were the robbers and murderers of Italy, thus sent by the Pope to fight against the heretics!

In the same year Gregory XIII. issued a Bull in favour of James Fitzmaurice, exhorting all the Irish clergy and laity to aid him, and defend the holy Church; promising to all who should engage in this war *the same indulgences as were usually granted to persons who set out on*

* The Bull of Adrian IV. will be found translated in *Keating's History of Ireland*, Dublin, 1865, pp. 535-537, and in *King's Church History of Ireland*, vol. iii., p. 1045. The Bull of Alexander III. is given by *King*, p. 1053. For a general view of this subject, the reader is referred to *Phelan's Policy of the Church of Rome in Ireland*.

† *King's Church History of Ireland*, vol. ii. p. 789, who cites as his authority O'Sullivan, the R. C. historian.

*the expedition against the Turks, and for the recovery of the Holy Land, together with a remission of all their sins.**

Gregory XIII. issued a similar Bull to Sir John Desmond, the commander of the rebel forces in Munster, on the 13th of May, 1580, in which he renewed to him all the privileges granted to James Fitzmaurice, on behalf of all who joined themselves to him and his army "for the purpose of assisting the Catholic faith, and fighting its battles," &c., a "plenary pardon, and remission of all their sins," &c., &c.†

Clement VIII., in A.D. 1600, issued a Bull to all the archbishops, bishops, and prelates; princes, earls, barons, and people of Ireland, inciting them to join in the rebellion of Hugh O'Neill against Queen Elizabeth, granting the usual plenary remission of sins, &c.‡

44.—It may reasonably be asked, Why do not the Popes now depose princes and absolve subjects from oaths of allegiance? The following answer is endorsed by Cardinal Manning:—

"On account of weakness of faith in the nations, and because the state is cast adrift from the religious principle, and not surely for want of cause, have the Popes in modern times forborne to lay kingdoms under an interdict, or to excommunicate princes by name, or to depose kings. In the present day the Church exercises an economy in her rights, and there is no fear, I was going to say, alas! there is no hope, that Popes to-day will feel justified in exercising their plenary power. But this is no state of things to be rejoiced over," &c.§

A satisfactory answer may also be found in the state of things at present existing, as described by Cardinal Manning himself. He says:—

* King's Church History of Ireland, vol. ii. p. 791, and vol. iii. pp. 1262-1264, where the Bull is given at length.

† King's Church History of Ireland, vol. iii. p. 1273. Phelan's Policy of the Church of Rome in Ireland, pp. 216, 217.

‡ King's Church History of Ireland, vol. iii. p. 1286. This bull in the original Latin is given in Foulis's History of Romish Treasons and Usurpations, pp. 651, 652. London, 1671.

§ Essay on Church and State, by Edmund Sheridan Purcell, in Essays on Religion and Literature, edited by Archbishop Manning. Second series, p. 466.

“ We have now entered a period in which hardly a Catholic nation exists. The kingdoms of Europe have either separated altogether, like Prussia and England, from the fold; or, like France and Belgium, having lost their internal unity of faith, they have separated their public laws from the unity of the Church. *It is evident that at this moment there is hardly a government on earth which acknowledges the Catholic Church to be its guide.* Governments, the public law of States, and international law, have all departed, some more and some less, from the laws of the Church. Nations, as political societies, are no longer Catholic.”*

* The Centenary of St. Peter, pp. 95, 96.



CHAPTER XII.

THE PAPAL SUCCESSION.

SYNOPSIS.

1. The Papal succession asserted by Manning, Reeve, Milner, Wiseman, and Keenan.
2. The Papal succession necessary to the Papal system. Dr. Hook cited in note. Points which the succession involves.
3. The Papal chain must be connected with St. Peter at Rome; and each successive link from him must be a valid one. The Roman episcopate of Peter has been disproved.
4. Romish lists of the so-called successors of St. Peter given. Numerous contradictions proved.
5. Contradictory lists of the Popes till the year 1800. Reeve, River, Milner, Caranza, and Platina compared.
6. SCHISMS IN THE PAPACY.
7. The schism of Damascus and Ursicinus. The schism between Boniface and Eulalius.
8. Silverius and Vigilius. Impossible to prove that Vigilius was a true Pope.
9. The case of Formosus, Stephen VI., &c. The abominable conduct of Stephen towards the dead body of Formosus. Popes pronounce the claims of other Popes to be invalid, and annul their ordinations.
10. The great Western schism. Urban VI. against Clement VII. Reeve on the schism.
11. The Council of Pisa. Gregory XII. and Benedict XIII. deposed by the Council, and Alexander V. elected.
12. The sum of the matter. The succession comes through Urban VI., Gregory XII., John XXIII., and Martin V., but Gregory XII. and John XXIII. were both declared to be false Popes.
13. *The simony of the Popes.* Apostolic Canons. Council of Chalcedon, Council of Trullo, and 2nd Council of Lateran referred to.
14. *The moral character of the Popes.* Du Pin and Platina. Boniface VI. Stephen VI.
15. Sergius III. one of the vilest monsters that ever existed. Du Pin and Reeve cited. Landon; John X; John XI; John XII. His infamous death.
16. Benedict V. deposed for perjury. John XVI. and John XVIII. "a robber and a thief." Silvester II. sold himself to the devil. Platina, Benedict IX.
17. Silvester III. entered the Papal chair "like a thief and a robber." Damasus II. a "villain."—Platina. Benedict X. a simoniac. John

- XXIII. guilty of almost every crime. Alexander VI. a murderer—"the infamous Cardinal Borgia."—Reeve.
18. The Romanist can have no absolute certainty that the present Pope is the successor of St. Peter by legitimate election.
 19. The doctrine of "*intention*," as applied to the Papal succession, renders it incapable of proof.
 20. "The Apostolical succession." The argument against the Papal succession applies to the Ritualistic doctrine of "Apostolic succession," Hook and Whately cited.

1.—Cardinal Manning asserts regarding the propositions that, "*St. Peter was Bishop of Rome*," and that "*Pope Pius IX. is the successor of Peter by legitimate election*," &c., that "they are so necessary to the order of faith, that the whole would be undermined, if they are not infallibly certain."*

The Rev. Joseph Reeve alleges that :—

"By an uninterrupted succession of Roman pontiffs, history enables us to point out the visible head which has presided over the whole Catholic body, in every period of time, from St. Peter to the present Pope, Pius VII."†

Milner says that :—

St. Peter, "having with St. Paul, sealed the Gospel with his blood, he transmitted his prerogative to St. Linus, from whom it descended in succession to St. Cletus and St. Clement."‡

Cardinal Wiseman asserts :—

"To Peter," as St. Irenæus observes, "succeeded Linus, Anacletus, then in the third place Clement." "*And from that moment the series of popes is uninterrupted and certain to the present day.*"§

Keenan says :—

"The Catholic Church alone, has, beyond all doubt, existed in every age, from the present, till the Apostolic age. Hence, her pastors are the only pastors on earth who can trace their mission from Priest to Bishop, and from Bishop to Pope, back through every century, until they trace that mission to the Apostles, who were commissioned by Christ Himself. We have a complete list of an uninterrupted chain of Roman Pontiffs, reaching from the present Pontiff, Pius IX., to St. Peter."||

* The Vatican Council, p. 68.

† General History of the Christian Church, p. 546.

‡ End of Controversy. Letter xxviii., p. 284.

§ Lectures on the Doctrines, &c., of the Cath. Church, vol. i. p. 278.

|| Controversial Cat., p. 101.

2.—The validity of the papal succession is indispensably necessary to the Romish system. It also forms the “back-bone” of Tractarianism and Ritualism.* Inability to prove that every link of the papal chain is sound, amounts to a failure of evidence to support the succession; whilst proof, that a single link is unsound, shatters for ever the legitimate descent of the Popes from St. Peter.

The Roman scheme implies that forgiveness of sins and eternal salvation can be had, only by the sacraments. There can be no true sacrament of the Eucharist, and, consequently no mass; and no valid absolution when there is not a lawfully ordained Priesthood; but there can be no lawfully ordained Priesthood, when there are no true Bishops, who alone, as successors of the Apostles, can administer the sacrament of Holy Orders; and there are no true Bishops except those consecrated or ordained by the authority of the Pope. Unless, then, the Pope be a true Pope by legitimate descent and election, the whole machinery of Romanism collapses in total ruin.

It will thus be seen that the Papal succession involves conclusions of most momentous importance to the Church of Rome. It is a question of Church,

* Dr. Hook says: “The prelates who at the present time rule the Churches of these realms, were validly ordained by others, who by means of an *unbroken spiritual* descent of *ordination*, derived their mission from the Apostles and from our Lord. This *continued descent* is evident to every one who chooses to investigate it. Let him read the catalogues of Bishops, ascending up to the most remote period. Our ordinations descend in a direct unbroken line from Peter and Paul, the Apostles of the circumcision and the Gentiles. These great Apostles successively ordained *Linus*, *Cletus*, and *Clement*, Bishops of Rome; and the Apostolic succession was regularly continued *from them to Celestine, Gregory, and Vitalianus*, who ordained Patrick, Bishop for the Irish, and Augustine, and Theodore for the English. And from these times an uninterrupted succession of valid ordinations has carried down the Apostolic succession in our Churches to the present day. *There is not a Bishop, Priest, or Deacon among us, who cannot, if he pleases, trace his own spiritual descent from St. Peter or St. Paul.*”—Two Sermons on the Church and the Establishment, 3rd ed., Leeds, 1837, pp. 7, 8, cited by Powell in “Apostolical Succession,” pp. 16 and 213, New York, 1842.

or no Church; of sacraments, or no sacraments; of Pope and priesthood, or of neither Pope nor priesthood; of means of salvation, or of no means of salvation whatever.

Invalidate the Papal succession, and the Romish Church, with its portentous claims, virtually vanishes, as a necromancer's castle when touched by the wand of a more powerful magician.

3.—The Papal system requires that the succession chain, comprising between two and three hundred links (what the precise number is nobody can tell), must be connected with St. Peter, at Rome; and also that, from that time to the present, every link is a valid one, and is connected with its preceding one. If the chain is not connected with St. Peter, the succession has not begun. If each link is not valid, and connected with its preceding one, the succession, if it had existed, would then have come to an end.

IS THE PAPAL CHAIN CONNECTED WITH ST. PETER AS BISHOP OF ROME?

ANSWER (1).—No; for, *first*, it cannot be proved that St. Peter was ever at Rome at all; *second*, the Roman story of St. Peter's twenty-five years' episcopate at Rome has been disproved; *third*, there is not sufficient evidence to show that St. Peter was Bishop of Rome at all, and that he died there, having exercised his episcopal authority till his death.

ANSWER (2).—Even on the supposition that St. Peter had been Bishop of Rome, there is not sufficient evidence to prove that he had a successor as supreme Pontiff. The contradictory statements, with regard to such successor, or successors, render it impossible to place implicit confidence on any particular assertion, and nothing less than *infallible certainty* will suffice. Where are the documents which establish those facts, which are indispensable for the Roman cause?

Du Pin, after giving what he calls "The Catalogue of the Bishops of Rome, from St. Peter till the end of the third century," adds:—

"We know nothing certain concerning their lives; for what is related of them in the Pontifical Book, which our modern authors have followed, is of no manner of authority. As to

the manner of their death, they are all placed in the Martyrologies, amongst the martyrs, excepting *Dionysius* alone; but we have no proofs of this founded upon authority.*

4.—I shall now refer to lists of the so-called successors of St. Peter, given by eminent Romish writers, who each speaks as confidently as if he were certain that his own was a true list, and that all which differed from it were false. I refer also to Irenæus and Eusebius.

I. WISEMAN cites IRENÆUS.	II. MILNER. III. GENEBRARD. IV. REEVE. V. RIVER. VI. PLATINA.	VII. EUSEBIUS. Book v. cap. 6.
1. Peter and Paul 2. Linus 3. Anacletus 4. Clement 5. Evaristus 6. Alexander	1. Peter 2. Linus 3. Cletus 4. Clement 5. Anacletus 6. Evaristus	1. Peter and Paul 2. Linus 3. Anacletus 4. Clement 5. Evaristus 6. Alexander
VII. DU PIN.	IX. CARANZA.	X. KEENAN.
1. Peter 2. Linus 3. Anacletus 4. Clement 5. Evaristus 6. Alexander	1. Peter 2. Linus 3. Cletus 4. Clement 5. Anacletus 6. Evaristus	1. Peter 2. Linus 3. Clement
	XI. OPTATUS. RUFINUS, AUGUSTINE.	
	1. Peter 2. Linus 3. Clement	

I have numbered all the above lists in the same manner, so as to include Peter, in accordance with the Romish plan, that I may the more clearly analyze them. In the lists of Irenæus and Eusebius the

* History of the Church, vol. ii. p. 16.

numbering follows from *Linus*, and not from Peter and Paul. Eusebius quotes from Irenæus thus:—"The blessed Apostles, having founded and established the Church, transmitted the office of the episcopate to Linus. . . He was succeeded by Anacletus, and after him Clement held the episcopate, the *third* from the Apostles. . . But this Clement was succeeded by Evarestus, and Evarestus by Alexander."*

Let us now analyze these lists.

According to Wiseman, Irenæus, and Eusebius, the first on the list are Peter and Paul; and neither Irenæus nor Eusebius numbers Peter or Paul amongst the Bishops of Rome. In all the other lists Paul's name is omitted.

According to Wiseman, Irenæus, Du Pin, and Eusebius, there is an *Anacletus*, but no *Cletus*. According to Genebrard, Milner, Reeve, River, Platina, and Caranza, there are *both Cletus and Anacletus*.

According to Wiseman, Irenæus, Eusebius, and Du Pin, *Anacletus* is *second* after St. Peter; according to Milner, Genebrard, Reeve, River, Platina, and Caranza, *Cletus* is *second* after Peter.

According to Keenan, Rufinus, and Augustine, *Clement* is *second* after St. Peter; but according to Wiseman, Irenæus, Milner, Genebrard, Reeve, River, Platina, Du Pin, and Caranza, *Clement* is the *third* after St. Peter.

According to Wiseman, Irenæus, Du Pin, and Eusebius, *Anacletus* is *second* after Peter; but according to

* Euseb. Eccl. Hist., lib. v. c. 6.; Iren. adv. Hæres., lib. 3.

NOTE.—The books from which the above lists are taken, or formed, are:—1. Wiseman's Lectures on the Doctrines of the Cath. Ch., vol. i. p. 282, who cites Irenæus adv. Hær., l. iii., c. iii. p. 175. 2. Milner's End of Controversy. 3. Genebrard's Chronicon; Paris, 1580. 4. Reeve's Church History. 5. River's Manual, published under the express sanction of the Right Rev. Dr. Penswick, V.A., &c. London, 1846. 6. Platina's Lives of the Popes. 7. Eusebius' Eccl. Hist. 8. Du Pin's History of the Church, vol. ii. 9. Caranza Summa Conciliorum. 10. Keenan's Controversial Catechism. 11. Optatus, Rufinus, and Augustine. See references in Du Pin's Hist. of the Church, vol. ii. p. 14.

Milner, Genebrard, Reeve, River, Platina, and Caranza, *Anacletus* is the *fourth* after Peter.

In the list beginning with St. Peter, according to Wiseman, Irenæus, Du Pin, and Eusebius, *Evaristus* is the *fifth*; but according to Milner, Reeve, Genebrard, River, Platina, and Caranza, *Evaristus* is the *sixth* Pope.

Eusebius makes *Cletus* and *Anacletus* to be the same person; so also does Valesius, in his note on Eusebius.*

The Roman Breviary makes them to be *two different persons*, and has a festival day for each; namely, for *Anacletus*, the 13th of July; and for *Cletus*, the 26th of April. Is there a link too many, or a link too few in the Papal chain?

These contradictory statements can be accounted for only on the ground assigned by Du Pin, that nothing certain is known about the early bishops of Rome. They demonstrate, however, the utter impossibility of proving a succession from St. Peter.

Du Pin thus speaks of the "successors of St. Peter in the Church of Rome."

"According to the common received opinion, to *St. Peter* succeeded *St. Linus*, to *St. Linus*, *Anacletus*, or *Cletus*, and to him *St. Clement*. This order is observed by St. Irenæus,¹ Eusebius,² *St. Jerome*,³ and in the ancient catalogues of the Popes,⁴ but Optatus,⁵ Rufinus,⁶ St. Augustine,⁷ and some other Latin authors, substitute *St. Clement* immediately to *St. Linus*, and place *Anacletus* in the third rank. Some distinguish *Cletus* from *Anacletus*. The author of the Apostolical Constitutions,⁸ says that *St. Linus* was ordained by *St. Paul*, and *St. Clement* by *St. Peter*, *St. Epiphanius* conjectures that *St. Peter* at first ordained *St. Clement*,⁹ &c.†

5.—Contradictory lists of the Popes till the year 1800.

I now refer to three Romish works, well known to English and Irish Roman Catholics, in each of which

* Eccl. Hist., lib. iii. c. 13, p. 38.

† History of the Church, vol. ii. p. 14. The authorities cited by Du Pin are as follows: ¹ Iren., c. 3, contr. Hæres. c. 23; ² Euseb. Eccles. Hist., l. 3, c. 4, et in Chron.; ³ Hieron. in Chron. ⁴ Cat. Ant. Pont.; ⁵ Optat. Milev. l. 3, de Schism Donatist, N. 3; ⁶ Rufin. c. 3, c. 4; ⁷ St. August. Ep. 53; ⁸ Const. Apostol., l. 7, c. 47; ⁹ Epiph. Hæres., 27.

there is given a list of the Popes from St. Peter to the beginning of the present century.

The Rev. Joseph Reeve says:—

“To set forth the indefectibility of Christ’s Church, as it has visibly existed under one supreme Pastor, through a period of 1800 years, a list is here subjoined of the Bishops of Rome, who, in one uninterrupted line of succession, have canonically sat in St. Peter’s chair, and with their Apostolical authority have governed the whole Catholic Church, as the vicars or vice-gerents of Jesus Christ, its invisible Head and Almighty Founder.”*

He then gives a list of the Popes from St. Peter, A.D. 34, to Pius VII., A.D. 1800, containing 255 names.

Milner gives a list of the Popes, which he designates the “Apostolic Tree.” This list, commencing, with St. Peter and ending with Pius VII., contains only 244 names.

River says:—

“The succession of chief Bishops from St. Peter at Rome, who successively have been always acknowledged Christ’s Vicars, and heads of His Church upon earth, is as follows,” &c.

He then gives a list, beginning with St. Peter, and ending with Pius VIII. in A.D. 1829. We shall, however, leave off with Pius VII., in the year 1800. This list contains 250 Popes. It is evident that Romanists don’t know how many Popes there were, and notwithstanding their vain and confident boasting they can have no certainty as to the Papal succession. Compare Milner with Reeve, and we find that Reeve gives as true Popes no less than *eleven* Popes whom Milner has excluded, and by comparing River with both Milner and Reeve, we see that River’s list contains *six Popes more* than Milner, and *five Popes less* than Reeve.

By comparing Caranza (*Summa Conciliorum*) with Reeve we find that in the list of Popes given by Caranza are included *Felix II.*, *Benedict VI.* (or *VII.*), and *Benedict X.*, which are all excluded from Reeve’s list; whilst on the other hand Reeve gives *Boniface VI.*, *Leo VIII.*, and *John XV.* (or *XVI.*), who are rejected by Caranza. *Felix II.* is given as a true Pope by Platina, but is

* Hist. of the Christian Church, p. 546.

rejected by Milner and River, as well as by Reeve.* Where is the infallible certainty which should accompany each step of the inquiry?

To show further, the bewildering confusion in which the papal succession is inextricably involved, I may mention that River in his list, gives twenty-one Pope Johns; Reeve gives twenty-two; Milner gives twenty-three; and Platina gives twenty-four. Or, in other words, the Pope, whom River calls John XXI., is called by Reeve, John XXII; by Milner, John XXIII; and by Platina, John XXIV. But then Wiseman says, "The series of Popes is certain and uninterrupted." And Keenan assures us:—"We have a complete list of an uninterrupted chain of Roman Pontiffs, reaching from the present Pontiff, Pius IX. to St. Peter."

6.—SCHISMS IN THE PAPACY.

There are about thirty schisms in the papacy,† in each of which, two, three, or four competitors claimed the right to St. Peter's chair. Each one cursed the other

* Reeve says that during Liberius' exile "the Arian faction had thrust one *Felix* into the pontifical chair," p. 87.

† The following is a list of the principal schisms in the Papacy:—
(1), Cornelius and Novatian. (2), Liberius and Felix. (3), Damasus and Ursicinus. (4), Boniface and Eulalius. (5), Symmachus and Laurentius. (6), Boniface II. and Dioscorus. (7), Silverius and Vigilius. (8), Boniface VI. and Stephen. (9), Sergius III. and Christopher. (10), John XII. and Leo VIII. (11), Leo VIII. and Benedict V. (12), Boniface and Benedict VI. (13), Boniface and John XIV. (14), Boniface VIII. and Gregory. (15), Benedict IX., who was made Pope at 18 years of age, Silvester III. and Gregory VI. These three Popes were all pretenders to the Papal Chair at the same time. They were deposed by Henry, Emperor of Germany, and Clement II. elected; so there were then *four Popes* at once. (16), Benedict IX. and Leo IX. (17), Benedict IX. and Nicholas II. (18), Alexander III. and Pascal II. (20), Alexander III. and Calixtus III. (21), John XXII. and Nicholas V. (22), Urban VI. and Clement VII. (23), Boniface IX. and Clement VII. (24), Boniface IX. and Benedict XIII. (25), Innocent VII. and Benedict XIII. (26), Gregory XII. and Benedict XIII. (27), Gregory XII., Benedict XIII., and Alexander V. (28), Gregory XII., Benedict XIII., and John XXIII. (29), Eugenius IV. and Felix V. (30), Nicholas V. and Felix V.

or others, and was himself cursed, with equal heartiness, in return. On many occasions each one annulled all the pontifical acts of the others, ordinations included, and also the acts of the adherents respectively. Sometimes the disputes were determined by the Emperors, who appointed as *true* Pope, whomsoever they chose. Other schisms were settled by murder! and some by wars and massacres. One of the cursing matches of the 14th century, between Pope John XXII. and Pope Nicholas V. is celebrated in the following epigram:—

“ In days of yore, two Popes, as records say,
Fiercely contended for pontific sway;
Pope Nicholas in Rome denounced Pope John,
Who cursed his rival Priest in Avignon;
Each damned the other as an imp of evil,
And piously consigned him to the devil;
Satan, who watched the contest, nothing loath,
Came at their call, *and kindly took them both.*”*

7.—I shall now refer to a few cases for the purpose of testing the validity of the papal succession.

THE SCHISM OF DAMASUS AND URSICINUS.

Both were ordained by Bishops and both claimed the pontifical chair. Du Pin says:—

“ This contest raised a great tumult in the city, and caused a sedition there, which was with great difficulty appeased. The two parties came to blows, and there was *a great number of Christians killed in the Churches* of Rome in that quarrel.” The contest raged for several years; Councils were held, and repeated appeals made to the Emperor, who at length “ banished Ursicinus for ever, and left Damasus in the peaceable possession of the see of Rome.”†

It is evident that Damasus was Pope by the authority of the Emperor, and that, had the Emperor pleased, then Ursicinus would have been *true* Pope. Was the Emperor infallible? if not, his judgment may have been erroneous. If any pontifical grace flowed down thus far, it was the Emperor who directed its course.

THE SCHISM BETWEEN BONIFACE AND EULALIUS.

“ Both the one and the other were ordained, Eulalius by some bishops, among whom was he of Ostia, who

* The Protestant Layman, by Dr. Stuart, p. 214.

† Du Pin's History of the Church, vol. ii., pp. 168, 169.

was wont to ordain the Bishops of Rome; and Boniface likewise, by a great number of bishops."* Both parties appealed to the Emperor. He appointed bishops to judge their cause, but the bishops were divided in their opinions. Then the Emperor intended to assemble a Council at Rome, and, in the meantime, commanded Eulalius not to go to Rome. He having disobeyed the Emperor's order, and the Emperor being informed of it, "without waiting for any other judgment, ordered Boniface to be put in possession of the See of Rome, in the beginning of April, 419."†

Here again the validity of the succession is made to depend upon the judgment of the civil tribunal. What infallible certainty can a Romanist have that the Emperor selected the right man? If the Pope's curses could operate in a backward direction, would not all concerned on both sides have come under the anathema of the *Bulla Cœnæ Domini*?

8.—THE CASE OF SILVERIUS AND VIGILIUS.

Both these persons are entered as true Popes in the lists of Milner, River, and Reeve; and their "lives" are given by Platina. On the death of Agapetus, Silverius was elected Pope, and, as Du Pin says, "was acknowledged by the clergy and people as lawful Bishop of Rome." Vigilius, who was then at Constantinople, wished to be made Pope himself, and he therefore applied to the Empress of Justinian, and promised "that if she would make him Pope, he would receive Theodosius, Anthimus, and Severus, into his communion, and that he would approve their doctrine. The Empress not only promised to make him Pope, but also offered him money if he would do what she desired. Vigilius having given the Empress all the assurances that she could wish, departed with a secret order addressed to Belisarius to make him successful in his design." "Vigilius having delivered to Belisarius the order which he brought, and having promised him two hundred pieces of gold, over and above the seven hundred which he was to give him, found no great

* Du Pin, *Hist. of the Church*, vol. ii. pp. 218, 219.

† *Ibid.* p. 219.

difficulty to persuade him to drive away Silverius." Vigilus then got the Popedom, and, having seized Silverius, he caused him to be banished to the isles of Pontus and Pandataria, where he was starved to death.

Vigilius having been "promoted to the See of Rome by a way altogether unjust, yet he continued in the possession of it after the death of Silverius, and was acknowledged for a lawful Pope, without proceeding to a new election, or even confirming that which had been made."*

Reeve, who alleges that Vigilus after the death of Silverius, repented, and became a new man, uses the following strong language with reference to his intrusion into the Papal chair, and his treatment of Silverius:—

"Silverius, the peaceful vicar of Jesus Christ, was deposed by the rough hand of a soldier, and banished to the barren island of Palmaria, where he died soon after for want of food. Belisarius then compelled some of the Roman clergy to make a sham election in favour of Vigilus. The simoniacal intruder got himself ordained bishop, and with the shadow of a title mounted to the Papal throne."†

According to both River and Reeve, Silvester became Pope in the year 436, and Pelagius I. in 455, who succeeded after the death of Vigilus. Here is a period of 19 years to be accounted for. Where was the pontifical grace flowing during all this time? If Silverius was a true Pope, and if he possessed it, what time did it depart from him, and to whom did it go? Did it leave him and go to Vigilus during his own life? If it did, how did a true Pope like Silverius lose it? If he lost it, any other Pope might lose it as well. If he retained it till his death, then Vigilus did not get it when he usurped the Papal chair. And if he did not get it during the lifetime of Silverius, it must have been because he was a *false* Pope; but he was never afterwards canonically elected, and consequently any taint which had affected him during the lifetime of Silverius would have still remained, and, therefore, he would not be likely to get the grace at all; so that for sixteen years there was no Apostolic grace flowing through the Papal succession pipes. It is absurd to imagine that both Silverius and his brutal destroyer were true Popes

* Abridged from Du Pin's Eccl. Hist., vol. i. p. 552.

† History of the Christian Church, p. 149.

at the same time. It is equally absurd to say that Vigilius, whose title was invalid during the lifetime of Silverius, would become a true Pope in consequence of his death, that death being brought about by Vigilius himself. If Vigilius became a true Pope by reason of the death of Silverius, then it follows that if he had murdered him sooner, he would so much the sooner have been a true Pope. In short, Pope Vigilius ascended the Papal throne by favouring heresy, by violence, and by simony, and he was placed thereon by the influence of a woman. As he is an indispensable link in the succession chain, Rome must, perforce, be content with it, such as it is.

9.—THE CASE OF FORMOSUS, STEPHEN VI., &c.

Pope Formosus died in 895. After his death Boniface VI. and Stephen contended for the Papal chair. Boniface possessed himself of it, and died fifteen days after. He is named as a true Pope by Reeve, but he is omitted from the lists of River and Milner. Stephen having then become Pope, caused the body of Pope Formosus "to be taken out of the grave, to be first clad in, and then stripped of the pontifical vestments, and having cut off the fingers, cast it into the Tiber. *He declared all those ought to be ordained again who had received orders from Formosus*, and caused that to be approved in a Council held at Rome, A.D. 897."

Romanus, who succeeded Stephen, reversed all that Stephen had done against Formosus.

Pope John IX. also, in a Council, disannulled all that Stephen had done against Formosus, and declared his ordinations to be valid, condemned to the flames the Acts of the Council held under Stephen against the memory of Formosus, and excommunicated those who had taken up his body.

Sergius III. became Pope in 905. He condemned the memory of Formosus, declared his ordinations void, and reversed all that John IX. had done in his favour. He degraded those who had received orders from Formosus, and re-ordained them, or else put others in their places.*

Here is a case vitally affecting the Papal succession,

* Du Pin's History of the Church, vol. ii. pp. 39, 66, 67.

and the ordinations of the Church of Rome. Apart from the moral character of these Popes, to which I shall afterwards refer, let us look simply at the facts of the case.

Pope Stephen annulled, by his pontifical authority, all the pontifical acts of Pope Formosus, his ordinations included.

Pope Romanus annulled, by his pontifical authority, all that Pope Stephen had done against Formosus.

John IX. annulled all that Stephen had done against Formosus, and declared that the ordinations of Formosus were valid.

Sergius III. condemned the memory of Formosus, declared that his ordinations were void, and reversed all the pontifical decisions of John IX. in favour of Formosus.

We have here a battle worse than that of the famous Kilkenny cats. They swallowed each other up, leaving nothing but the two tails; but in the battle of the Popes everything is swallowed up, tails and all.

This case destroys alike Papal infallibility, Papal succession, and Papal ordinations. The pontifical acts of both parties are made, or pronounced to be, invalid by the same infallible authority.

10.—THE GREAT WESTERN SCHISM.

On the death of Gregory XI., in 1378, there were sixteen cardinals in Rome, four Italians, eleven French, and a Spaniard. These having entered into conclave, a great multitude surrounded the house, and threatened to break open the door and cut the French cardinals in pieces, demanding that they would elect a Roman or Italian. The cardinals being terrified, promised to the people that they would do so; and tumultuously elected the Archbishop of Bari, who took the name of Urban VI. Soon after, the cardinals wrote privately to the King of France, and other Christian princes, that the election was null, and that they did not design that he (Urban) should be acknowledged Pope. The French and Spanish cardinals, with three Italians, met at Fandi, and entered into conclave, and elected the Cardinal of Geneva, with which all agreed except

the three Italians. The new Pope took the name of Clement VII. The Romish States of Europe were divided in their allegiance to the two pontiffs. Urban was acknowledged at Rome, by almost all the cities of Tuscany and Lombardy, by Germany and Bohemia, and Louis of Hungary; by Poland, Prussia, Denmark, Sweden, Norway, and England. On the other side Clement was acknowledged by France, Scotland, Lorraine, Savoy, Joan, Queen of Naples, and Spain. Urban was succeeded by Boniface IX., Innocent VII., and Gregory XII., whilst Clement was succeeded by Benedict XIII. In this way the schism was continued till the year 1409.

Reeve says with reference to the schism:—

“The evils that arose from this fatal disunion of the faithful among themselves were deplorable. For although the papal supremacy was equally acknowledged by both parties, yet being tenaciously claimed by two competitors, *it appeared some time doubtful to which of the two it canonically belonged. Hence a door was opened to innumerable abuses, to simony, to sacrilege, to rapacity, and a general corruption of morals, without that check which indisputable authority can only give.*”*

11.—In order to put an end to the schism which had now continued forty years, the Cardinals on both sides, except a very few, convoked a Council at Pisa, in 1409. This Council deposed both Popes, by a definitive sentence, as “schismatics, favourers of schism, heretics, guilty of perjury, and of the violation of their oaths.” The Cardinals then elected the Cardinal of Milan, who took the name of Alexander V. He then presided in the Council and ratified what the Council had done. The schism was now made, if possible, worse than ever, for whereas there were before only two Popes, now there were three. Before the Council each Pope had only another Pope and his adherents to curse, but now he had two Popes and their adherents to consign to damnation.

The Church of Rome now holds that the true succession comes from Gregory XI. through Urban VI., Boniface IX., Innocent VII., and Gregory XII., passing on to Alexander V. Can any Romanist be infallibly

* History of the Christian Church, p. 364.

certain that the election of Urban VI. was valid, and that of Clement VII. invalid? They were both elected by almost the same Cardinals, nearly all of whom declared that the election of Urban was null. Can the Romanist now have any certainty on the matter beyond that, which one-half the Roman world had, who denied the validity of his election for more than forty years? Nay, further, can any Romanist be infallibly certain that either Urban or Clement was a true Pope? This certainty must also apply to their respective successors. Whatever taint affected Gregory XII. and Benedict XIII. must have affected the respective lines from 1378. But the Council of Pisa pronounced them both to be false Popes, and this decision was solemnly confirmed by Pope Alexander V., whose only title to the popedom rested on the authority of the Council. If, then, the decision of Alexander V. and the Council of Pisa was infallible, there was no true Pope in existence when that Council assembled; and there was, consequently, an end of the succession. But, on the other hand, if the Council of Pisa was not infallibly right in its deposition of Gregory XII. and Benedict XIII., then Alexander V. was not a true Pope, but an anti-Pope; and, inasmuch as it is through him that the present Pope derives his succession, then the whole succession is null since the year 1409.

Alexander V. died the following year, and John XXIII. was elected as his successor. The cursing match was still vigorously continued by the rival Popes; when, at length, the General Council of Constance compelled Gregory XII. to resign, and deposed John XXIII. and Benedict XIII., and then elected Martin V. Now, if John XXIII. was a true Pope, why was he deposed? If he was not a true Pope, the succession is broken, as he forms a link in the papal chain.

12.—Now, to sum up the matter. The papal succession comes through Urban VI. and his successors; but half the Roman world, for more than forty years, denied that he was a true Pope, and refused to obey him.

The Papal succession comes through Gregory XII.;

but the Council of Pisa, confirmed by Pope Alexander V., decreed that Gregory XII. was not a true Pope.

The Papal succession comes through John XXIII.; but the Council of Constance deposed him as being a notorious schismatic, and as having brought a scandal on the Church by his disorders; and this decision was ratified by Pope Martin V., and the validity of Martin V.'s claim rests on the authority of the Council.

I therefore maintain that even if the Papal succession had continued till the "Great Schism of the West," it was then, and for ever, hopelessly broken and lost.*

13.—SIMONY.

This offence has always been considered as of a very heinous nature, and has been, according to Canon law, a disqualification for ordination on the part of bishop, priest, or deacon. Many of the Popes have been guilty of this crime, and have thereby rendered invalid their ordinations.

The "Apostolical Canons," falsely ascribed to the Apostles, but of great antiquity, decree in *Canon xxx.* as follows :—

"If any bishop obtains that dignity by money, or even a presbyter or deacon, let him, and he that ordained him, be deprived; and let him be entirely cut off from communion, as Simon Magus was by Peter."

The General Council of Chalcedon, A.D. 451, present, 630 bishops, sets forth in *Canon ii.* the following stringent law against simony :—

"If any bishop shall obtain for money, and bring down to sale the grace which cannot be sold, and ordain for money a bishop, or chorepiscopus, or presbyter, or deacon, or any of those that are reckoned amongst the clergy . . . let him who is convicted of having attempted this forfeit his own degree; and let him who

* All the facts mentioned in the account of the Great Western Schism may be found in Du Pin's Ecclesiastical Hist., vol. iii. pp. 1-18; Du Pin's History of the Church, vol. iii. pp. 256-261, and pp. 287-297. The reader is also referred to Reeve's Hist. of the Christian Church, pp. 367-370 and 373-374; Waddington's History of the Church, pp. 509-542; Mosheim's Eccl. Hist., London, 1848, pp. 495-496 and 526-528; Platina's Lives of the Popes; Lenfant's Hist. of the Council of Constance.

has been ordained benefit nothing by the ordination or promotion which has been made matter of traffic, but let him have no part in the dignity or charge which he obtained for money."

The Council of Trullo decreed that "they shall be deposed who have been ordained for money." *Canon xxii.**

Platina says that Pope Nicholas II. procured the following law to be enacted in the second Lateran Council:—

"That if any one, either by *simony*, or the favour of any powerful man, or by any tumult, either of the people or the soldiery, shall be placed in St. Peter's chair, he shall be reputed not Apostolical, but an apostate, one that transgresses the rules even of common reason; and that it shall be lawful for the cardinals, clergy, and devout laity, with weapons both spiritual and material, by anathemas, and by any human aid, to drive out and depose, and that Catholics may assemble for this end in any place whatsoever, if they cannot do it in the city."†

14.—THE MORAL CHARACTER OF THE POPES.

The extreme wickedness of many of the Popes is a strong presumptive proof that they were not Vicars of Christ, and that no such succession as that which Rome claims could have been possible. No Apostolic grace could ever have been conveyed through such defiled channels. Let us now take a glance at some of these so-called infallible successors of St. Peter.

Vigilius. Du Pin says the people of Rome accused him of "having killed his secretary with a blow of his fist, and of having whipped his sister's son till he died."‡

And Platina tells us that when he was leaving Rome, "the people followed him with curses, pelting him with sticks and stones."§

Platina describes the character of the Popes and clergy in the ninth century and part of the tenth as follows:—

"But now the Church of God was grown wanton with its riches, and the clergy quitted severity of manners for lasciviousness; so that there being no prince to punish their excesses, such a licentiousness of sinning obtained in the world as *brought forth these monsters—these prodigies of wickedness—by whom the chair of St. Peter was rather seized than rightfully possessed.*"||

* Du Pin's *Eccl. Hist.*, vol. ii. p. 24. Fol. Dublin, 1723.

† *Lives of the Popes.* Nicholas II.

‡ *Eccl. Hist.*, vol. i., p. 552.

§ *Lives of the Popes.*

|| *Ibid.*, Benedict IV.

The praise which Platina bestows on Anastasius III. shows the estimate which he formed of the character of other Popes:—

“This Pope we may commend in this one instance, that he did not *persecute with ignominy and scandal the memory of any* of his predecessors.”

Boniface VI. Du Pin says:—

“He was a very unworthy man, who had been degraded from his sub-deaconship and the order of priesthood.”*

Stephen VI. is the monster who dug up the dead body of Pope Formosus, and having dressed him in his pontifical robes, condemned him as if he had been alive, cut off his fingers with which he gave the blessing, and threw the body into the Tiber. He was afterwards put in prison and strangled.†

Leo V., after he had occupied the papal chair forty days, was turned out by Christophilus, one of his domestics; and he in his turn was dispossessed by Sergius III., and cast into prison.‡

15.—*Sergius III.* This was perhaps one of the vilest wretches that ever lived. Du Pin thus describes his character:—

“This man is esteemed a monster, not only for his ambition and the violent proceedings he was guilty of, but also on the account of his loose morals. He had a bastard by Marozia, the daughter of Theodora.”§

Reeve says:—

“Sergius III. exhibited a spectacle of scandal, of which the Christian world had never known an example, a Sovereign Pontiff clasped in the lewd embraces of a notorious prostitute. Sergius III., without regard to the dignity or the holiness of his Pontifical character, publicly avowed his criminal connections with Marozia; by her he had a son, who under his mother’s influence, crept afterwards into St. Peter’s chair by the name of John XI.”||

Landon was promoted to the Papal chair by the interest of the harlot Theodora. “For,” says Du Pin,

* Platina, Life of Anastasius III.

† Eccl. Hist., vol. ii. p. 156.

‡ Ibid., vol. ii. p. 156.

§ Ibid., vol. ii., p. 157.

|| History of the Christian Church, p. 249.

that wicked woman made use of him to prefer one of her favourites, named John, to the Archbishopric of Ravenna." *

John X. was made Pope by the influence of Theodora, who, as Luitprand, who is cited by Du Pin, says, had fallen desperately in love with him, and prevailed upon him to maintain a shameful familiarity with her. John was turned out of St. Peter's chair, and cast into prison by the son-in-law of Theodora.†

John XI. was promoted to the Papal chair by the interest of his mother, the harlot Marozia, and paramour of Pope Sergius III. Reeve says of him :—

"To the infamy of his spurious birth, he added personal vice, in which he was shamefully imitated by many, who in that century were raised to the Papal throne, without the virtues to merit or support their elevation."‡

John XII. was made Pope when not above eighteen years of age. Du Pin thus describes him :—

"This man was so far from having any of those qualities requisite for so great a dignity that he was a monster in debauchery and irregularity."

John was deposed by the Emperor Otho and a Council at Rome, for having been guilty of the following among other crimes :—

"That he had ordained a deacon in a stable; that he had conferred orders for money; that he had ordained a child ten years old Bishop of Todi; that he was guilty of adultery, and had made his court the very sink of debauchery; that he had put out the eyes of Benedict his spiritual father, whereof he died; that he had drank a health to the devil, and swore by the heathen gods, besides other offences, the mention of which here might be justly considered as inconsistent with delicacy.§

His death is thus described by Du Pin :—

"That infamous wretch (*John XII.*) received a mortal wound as he was sporting himself one night with a lady out of town; of which he died within eight days after . . . without receiving the sacraments," p. 160.

* *Eccl. Hist.*, vol. ii. p. 157. † *Ibid.*, vol. ii. p. 159.

‡ *History of the Christian Church*, p. 249.

§ *Du Pin's Eccl. Hist.*, vol. ii. pp. 159, 160.

16. *Benedict V.* was deposed by the Emperor Otho for perjury.

Benedict VI. was murdered by the instigation of Boniface, a cardinal deacon, whom Gerbert terms "the most impious monster of mankind." He seized the Papal chair, but soon afterwards he had to fly from Rome. Some years afterwards he returned, and having seized Pope John XIV. loaded him with irons, put him in prison, and starved him to death.*

John XVI. Platina says :—

"He hated the clergy strangely, and was deservedly, for the same mutually hated of them, and more especially because whatever he could get, either of things sacred or profane, he gave to his kindred and relations, without any regard to the glory of God, or the honour of the Church."

Platina further observes :—

"And this evil humour has descended to his successors, even to our own times, than which naughty custom nothing can be more pernicious; when our clergy seem not to seek the Popedom for the sake of religion, and the worship of God, but that they may with the profits of it, satisfy the luxury and avarice of their brethren, nephews, or domestics."†

John XVIII. This Pope was the competitor of Gregory V. Platina says, "he was a robber and a thief in his pontificate." Du Pin calls him an "Anti-pope," and says that "he was taken, his eyes were scratched out, his nose and his ears were cut off, and in that posture he was led through the streets of Rome, mounted on an ass, with his head towards the tail, and forced to say as he went along, *Whosoever shall dare to dispossess a Pope, let him be served like me.*"‡

Sylvester II. Platina, who quotes Martinus as his authority, relates that this Pope obtained the archbishopric of Rheims, and then of Ravenna, by simony; that he sold himself to the devil that he might get the Popedom, and that having obtained the papal chair by means of the devil, he was to be wholly his after death.§

Benedict IX. Platina says that Benedict "was a sluggish fellow, and good for nothing," and that "he was

* Du Pin's Eccl. Hist., vol. ii. p. 161. † Lives of the Popes.

‡ Eccl. Hist., vol. ii. p. 161. § Lives of the Popes.

ill spoken of by all men deservedly, and condemned by the Divine judgment; for it is certain that after his death he was seen in a most monstrous likeness, and being asked why, having been Pope, he appeared in such a horrid shape? Because, (says he), I led my life without law or reason; it is the will of God and St. Peter, whose seat I defiled with all manner of wickedness, that I bear the shape rather of a monster than of a man.”*

17. *Sylvester III.* Platina tells us that Sylvester was made Pope, not by the College of Cardinals, but merely by simony, as some write. That he was “justly deposed, *having entered like a thief and a robber, not by the gate, but by the back door.*”

Platina says that at this time—

“The Popedom was brought to that pass, that he who was most ambitious, and would give most for it, not he who was most religious and learned, surely obtained this high office.”†

Damasus II. “seized the Papal chair by force, without any consent of the clergy and people. So deep root had this licentious custom taken, that any seditious fellow durst invade the seat of St. Peter. But the just God avenged Himself upon this villain that he might be an example to the rest, who should seek by ambition and simony that which ought to be the reward of virtue, for on the 29th day of his pontificate he died.”‡

Benedict X. sat in the Papal chair nine months and twenty days, and was deposed because he came in by force and simony. § His name is omitted by Reeve.

John XXIII. There is hardly any conceivable crime of which this so-called Vicar of Christ was not guilty. Simony, fornication, incest, murder, ravishing nuns, perjury were among the crimes proved against him at the Council of Constance. He was looked upon as “an oppressor of the poor, a persecutor of justice, the pillow of the unjust, the support of Simonists, the idolizer of the flesh, the sink of vice, the enemy of all virtue, the mirror of infamy.”||

* Platina's Lives of the Popes.

† Ibid.

‡ Ibid.

§ Ibid.

|| Lenfant's Hist. of the Council of Constance, vol. i. pp. 290-294.
Du Pin's Eccl. Hist., vol. iii. p. 13.

Alexander VI. Reeve speaks of this Pope as the "infamous Cardinal Borgia."*

Du Pin says that :—

"He procured his own election in the room of Innocent VIII., by his canvassing, his money, and the promises he made to the Cardinals to give them benefices and lands, and took upon himself the name of Alexander VI. He disgraced his dignity by his ambition, his avarice, his cruelties, and his debaucheries, and died on the 18th of August, 1503, having taken by a mistake, that poison which he had prepared for poisoning the cardinals whom he had invited."†

The nameless abominations of which this wretch was accused, having been referred to by Guicciardine, the Italian historian, that passage was stolen out of his book. The fraud is exposed by Father Paul, and the passage given in the appendix to his History of the Council of Trent, pp. 831, 832.‡

18.—To the Romanist, absolute certainty is essential for every article of Divine faith. That the present Pope is the successor of St. Peter by legitimate election, is a matter, with regard to which infallible certainty is necessary, otherwise the whole order of faith would be undermined. As the Pope is the fountain of authority, so, if he is not a valid Pope, he can confer no authority on others, hence, all sacraments, dependent for their administration and efficacy on a validly ordained priesthood, would be null and void, and except in the single case of lay-baptism, the Romanist would have no means of grace whatever; and as a valid Pope and legitimately ordained priesthood are necessary to the existence of the Church, it is questionable whether without a true Church there could be any baptism at all. Now, I ask, can the Romanists have any such absolute certainty that the Pope is the legitimate successor of St. Peter? and that he receives sacraments which are validly administered, and that his Church can afford necessary means of grace for his salvation?

To be a true Pope, valid baptism is indispensable, otherwise he would not be a Christian at all. Can the

* Hist. of the Church, p. 390. † Eccl. Hist., vol. iii. p. 44.

‡ See Howel's History of the Pontificate, pp. 512-514. London, 1716.

Romanist be infallibly certain that the present Pope has been validly baptised? If not, he cannot have absolute certainty that he is a true Pope. Was his ordination as a Bishop valid? It could only be by his having been previously validly ordained as Deacon and Priest. Now can the Romanist be infallibly certain that the Pope received valid orders as Deacon, Priest, and Bishop? He cannot have this certainty, unless he can be infallibly certain that the Bishops who ordained him, had themselves been validly baptised and ordained? He cannot have this certainty unless he can be absolutely certain that every administration of each sacrament necessary in the entire line of ordainers, and ordained, going backwards for upwards of 1800 years, has been legitimately performed and received with the proper dispositions. This certainty it is utterly impossible for him to have. During centuries of this period, wickedness, ignorance, and corruption prevailed; bishops intruded themselves into the Roman see, as well as into other sees, by simony, murder, and violence; persons were ordained as clergymen without any regard to their fitness, or to the necessary formalities of their ordinations; some of them being mere children, others, who hardly knew their letters. It is absurd to suppose that there could be absolute certainty, that in not a single case affecting the ordination of any individual who had been the real or alleged ordainer of any one on whose act the validity of the ordinations of the Roman Bishops would depend; it is absurd, I say, to hold that any such absolute certainty could exist, that in every case everything requisite had been performed.

The Papal succession cannot be proved, and it is incapable of proof.

1.—There is not sufficient evidence to connect the succession with St. Peter at all.

2.—The succession chain has been broken again and again.

3.—The nature of the proof required, and the impossibility of presenting such proof as would amount to an absolute certainty, renders it incapable of proof.

19.—INTENTION. Apart from all these proofs and reasonings, Rome has herself adopted a principle by which the whole scheme is rendered incapable of proof,

namely, the doctrine of *intention*. The Council of Trent, Sess. vii. Can. xi., on the sacraments in general, decrees : "If anyone shall say that in ministers, whilst they effect and confer the sacrament, there is not required the intention of doing what the Church does, *let him be anathema*." Now, as it is impossible that anyone can be absolutely certain as to the intention of another, so it is utterly impossible that any Romanist could be absolutely certain that every person who was the minister of every baptism and ordination connected with the whole of the baptizers and ordainers of all the Popes, and of all who were the baptizers and ordainers of all those persons whose acts were necessary to the baptisms and ordinations of all the Popes, it is impossible, I maintain, that any Romanist could be infallibly certain that in every case the minister had the intention to perform the sacrament ; and that in no case whatever was this intention wanting. Without this absolute certainty it is impossible to be infallibly certain that the Pope of Rome is the successor of St. Peter by legitimate election.

20.—THE APOSTOLICAL SUCCESSION.

The same mode of reasoning will apply with equal cogency against the "Apostolical succession" of Tractarianism and Ritualism. Dr. Hook claims the Apostolic succession from St. Peter or St. Paul, through *Linus, Cletus, Clement*, and the Popes, and asserts that "There is not a bishop, priest, or deacon among us who cannot, if he pleases, trace his own spiritual descent from St. Peter or St. Paul."*

Archbishop Whately's counter statement to this empty boast is made in the following pithy language:—"There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree."†

And in speaking of the sacramental virtue supposed to be dependent on the imposition of hands, he says, "This sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one."‡

* Two sermons on the Church and the Establishment.

† Kingdom of Christ, p. 175. Cautions for the Times, 2nd ed. p. 302.

‡ Kingdom of Christ, p. 175.

APPENDICES.

APPENDIX A.

THE CREED OF THE ROMISH CHURCH, COMMONLY CALLED THE CREED OF POPE PIUS IV.

After setting forth the Nicene Creed, the following novel articles are added :—

“ I most stedfastly admit and embrace apostolical and ecclesiastical *Traditions* and all other observances and constitutions of the same Church.

I also admit the holy *Scriptures*, according to that sense which our holy mother the Church has held and does hold, to which it belongs to *judge* of the true sense and interpretation of the *Scriptures*: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly *seven sacraments* of the new law, instituted by *Jesus Christ* our Lord, and necessary for the salvation of mankind, though not all for every one: To wit, *Baptism*, *Confirmation*, the *Eucharist*, *Penance*, *Extreme Unction*, *Order*, and *Matrimony*: And that they confer grace: And that of these, *Baptism*, *Confirmation* and *Order* cannot be reiterated without sacrilege. I also receive and admit the received and approved *Ceremonies* of the *Catholic Church*, used in the solemn administration of the aforesaid Sacraments.

I embrace and receive all and everyone of the things which have been defined and declared in the holy Council of Trent, concerning *original sin and justification*.

I profess likewise that in the *Mass* there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul*

and Divinity of our Lord Jesus Christ, and that there is made a conversion of the substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls *Transubstantiation*. I also confess, that under *either kind* alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the saints reigning together with Christ are to be honoured and invoked, and that they offer prayers to God for us, and that their *relics* are to be had in veneration.

I most firmly assert that the *images of Christ*, of the Mother of God ever Virgin, and also of other saints, ought to be had, and retained, and that due honour and veneration is to be given them.

I also affirm that the power of *indulgences* was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the *Holy Catholic, Apostolic, Roman Church* for the mother and mistress of all churches; and I promise true obedience to the *Bishop of Rome*, successor to *St. Peter*, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, N. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved. And I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life. *And that I will take care, as far as shall be in my power, that it be held, taught, and preached by my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God and these holy gospels of God.*"

NOTE.—The above is taken from the "*Ordo Administrandi Sacramenta*" used by the priests of the Church of Rome in England, with the exception of the lines in italics, which are the translation of the words in the original Bull, forming the "*Jurat*," taken by the clergy.

APPENDIX B.

VATICAN DECREE ON INFALLIBILITY.

OR,

THE CONSTITUTION DE ECCLESIA.*

PIUS EPISCOPUS.

SERVUS SERVORUM DEI, SACRO AP-
PROBANTE CONCILIO, AD PER-
PETUAM REI MEMORIAM.

Pastor æternus et episcopus animarum nostrarum, ut salutiferum redemptionis opus perenne redderet, sanctam ædificare Ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et charitatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro Apostolis tantum, sed et pro eis, qui credituri erant per verbum eorum in ipsum, ut omnes unum essent, sicut ipse Filius et Pater unum sunt. Quemadmodum igitur Apostolos, quos sibi de mundo elegerat, misit, sicut ipse missus erat a Patre; ita in Ecclesia sua Pastores et Doctores usque ad consummationem sæculi esse voluit. Ut vero Episcopatus ipse unus et indivisus esset, et per cohærentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, beatum Petrum cæteris

PIUS BISHOP,

SERVANT OF THE SERVANTS OF GOD,
WITH THE APPROVAL OF THE
SACRED COUNCIL, FOR PERPETUAL
REMEMBRANCE.

The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of His Redemption, determined to build up the Holy Church, wherein, as in the House of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into His glory, He prayed unto the Father, not for the Apostles only, but for those also who through their preaching should come to believe in Him, that all might be one, even as He the Son and the Father are one (St. John, xvii. 21). As then He sent the Apostles whom He had chosen to Himself from the world, as He Himself had been sent by the Father; so He willed that there should ever be pastors and teachers in His Church to the end of the world. And in order that the Episcopate also might be one and undi-

* Translation from the *Catholic Directory*.

Apostolis præponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cujus fortitudinem æternum exstrueretur templum, et Ecclesiæ cœlo inferenda sublimitas in hujus fidei firmitate consurgeret.* Et quoniam portæ inferi ad everendam, si fieri posset, Ecclesiam contra ejus fundamentum divinitus positum majori in dies odio undique insurgunt; Nos ad catholici gregis custodiam, incolumitatem, augmentum, necessarium esse judicamus, sacro approbante Concilio, doctrinam de institutione, perpetuitate, ac natura sacri Apostolici primatus, in quo totius Ecclesiæ vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis Ecclesiæ fidem, proponere, atque contrarios, dominico gregi adeo perniciosos errores proscribere et condemnare.

vided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to heaven.* And seeing that the gates of hell with daily increase of hatred are gathering their strength on every side to upheave the foundation laid by God's own hand, and so if that might be, to overthrow the church: We, therefore, for the preservation, safe keeping, and increase of the Catholic flock, with the approval of the Sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity, and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church; and at the same time to proscrib and condemn the contrary errors, so hurtful to the flock of Christ.

* S. Leo M. serm. iv. (al. iii.) cap. 2. in diem Natalis sui.

* From Sermon iv. chap. ii. of St. Leo the Great, A.D. 440, vol. i. p. 17 of edition of Bellerini, Venice, 1753: read in the eighth lection on the Feast of St. Peter's Chair at Antioch, February 22.

CAPUT I.

DE APOSTOLICI PRIMATUS IN BEATO
PETRO INSTITUTIONE.

Docemus itaque et declaramus, juxta Evangelii testimonia primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Unum enim Simonem, cui jam pridem dixerat: Tu vocaberis Cephass (Joan. i. 42), postquam ille suam edidit confessionem inquit: Tu es Christus, Filius Dei vivi, solemnibus his verbis locutus est Dominus: Beatus es Simon Bar-Jona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cœlis est; et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam: et tibi dabo claves regni cœlorum: et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis (Matth. xvi. 16-19): Atque uni Simoni Petro contulit Jesus post suam resurrectionem summi pastoris et rectoris jurisdictionem in totum suum ovile, dicens: Pasce agnos meos: Pasce oves meas (Joan. xxi. 15-17). Huic tam manifestæ sacrarum Scripturarum doctrinæ, ut ab Ecclesia catholica semper intellecta est, aperte opponuntur pravæ eorum sententiæ, qui constitutam a Christo Domino in sua Ecclesia regiminis formam pervertentes negant, solum Petrum præ cæ-

CHAP. I.

OF THE INSTITUTION OF THE APOSTOLIC PRIMACY IN BLESSED
PETER.

We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom He had already said, 'Thou shalt be called Cephas' (St. John i. 42), that the Lord, after the confession made by him, saying, 'Thou art the Christ, the Son of the living God,' addressed these solemn words: 'Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but my Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed in heaven. (St. Matthew xvi. 16 - 19.) And it was upon Simon alone that Jesus after His resurrection bestowed the jurisdiction of Chief Pastor and Ruler over all His fold in the words: 'Feed my lambs; feed My sheep' (St. John, xxi. 15-17). At open variance with this clear doctrine of Holy Scripture, as it has been

teris Apostolis, sive seorsum singulis sive omnibus simul, vero proprioque jurisdictionis primatu fuisse a Christo instructum; aut qui affirmant eundem primatum non immediate, directeque ipsi beato Petro, sed Ecclesiæ, et per hanc illi ut ipsius Ecclesiæ ministro delatum fuisse.

ever understood by the Catholic Church, are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in His Church, deny that Peter in his single person, preferably, to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon Blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.

Si quis igitur dixerit, beatum Petrum Apostolum non esse a Christo Domino constitutum Apostolorum omnium principem et totius Ecclesiæ militantis visibile caput; vel eundem honoris tantum, non autem veræ propriæque jurisdictionis primatum ab eodem Domino nostro Jesu Christo directe et immediate accepisse; anathema sit.

If anyone, therefore, shall say that Blessed Peter the Apostle was not appointed the Prince of all the Apostles and the visible Head of the whole Church Militant; or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honour only and not of true and proper jurisdiction; let him be anathema.

CAPUT II.

DE PERPETUITATE PRIMATUS BEATI PETRI IN ROMANIS PONTIFICIBUS.

Quod autem in beato Apostolo Petro princeps pastorum et pastor magnus ovium Dominus Christus Jesus in perpetuam salutem ac perenne bonum Ecclesiæ instituit, id eodem auctore in Ecclesia, quæ fundata super petram ad finem sæculorum usque firma stabit, jugiter durare necesse est. Nulli sane

CHAP. II.

ON THE PERPETUITY OF THE PRIMACY OF BLESSED PETER IN THE ROMAN PONTIFFS.

That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the Blessed Apostle Peter, to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church; which, being

dubium, imo sæculis omnibus notum est, quod sanctus beatusque Petrus, Apostolorum princeps et caput, fideique columna Ecclesiæ catholicæ fundamentum, a Domino nostro Jesu Christo Salvatore humani generis ac Redemptore claves regni accepit; qui ad hoc usque tempus et semper in suis successoribus, episcopis sanctæ Romanæ Sedis, ab ipso fundatæ, ejusque consecratæ sanguine, vivit et præsidet et judicium exercet.* Unde quicumque in hac Cathedra Petro succedit, is secundum Christi ipsius institutionem primatum Petri in universam Ecclesiam obtinet. Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petræ perseverans suscepta Ecclesia gubernacula non reliquit.† Hac de causa ad Romanam Ecclesiam propter potentiorē principalitatem necesse semper fuit omnem convenire Ecclesiam hoc est, eos, qui sunt undique fideles, ut in ea Sede, a qua venerandæ communionis jura in omnes dimanant, tamquam membra in ca-

founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of Rome, which was founded by him, and consecrated by his blood.* Whence, whosoever succeeds to Peter in this See does by the institution of Christ Himself obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and Blessed Peter, abiding in the rock strength which he received, has not abandoned the direction of the Church.† Wherefore it has at all times been necessary that every particular Church — that is to say, the faithful throughout the world — should come to the Church of Rome, on account of the great principedom it has received; so that in this See, whence the rights of venerable communion

* Cf. Ephesini Concilii Act. iii. et S. Petri Chrysol. ep. ad Eutych. præbyr.

† S. Leo Serm. iii. (al. iii.) cap. 3.

* From the Acts (session third) of the Third General Council of Ephesus, A.D. 431, Labbé's Councils, vol. iii. p. 1154, Venice edition of 1728. See also letter of St. Peter Chrysologus to Eutyches, in life prefixed to his works. p. 13, Venice, 1750.

† From Sermon iii. chap. iii. of St. Leo the Great, vol. i. p. 12.

pite consociata, in unam corporis compagem coalescerent.*

Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione seu jure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos successores; aut Romanum Pontificem non esse beati Petri in eodem primatu successorem; anathema sit.

* S. Iren. adv. Hær. l. iii. c. 3. et Epist. Conc. Aquilei. a. 381. ad. Gratian. Imper. c. 4. Cf. Pius PP. VI. Breve *Super soliditate*.

spread to all, they might, as members joined together in their heads, grow closely into one body.*

If, then, one shall say that it is not by the institution of Christ the Lord, or by Divine right, that Blessed Peter has a perpetual line of successors in the primacy over the universal Church; or that the Roman Pontiff is not the successor of Blessed Peter in this primacy; let him be anathema.

* From St. Irenæus against Heresies, book iii. cap. iii. p. 175. Benedictine edition, Venice, 1734; and Acts of Synod of Aquileia, A.D. 381, Labbé's Councils, vol. ii. p. 1185. Venice, 1728.

CAPUT III.

DE VI ET RATIONE PRIMATUS ROMANI PONTIFICIS.

Quapropter apertis innixi sacrarum litterarum testimoniis et inhærentes tum Prædecessorum Nostrorum Romanorum Pontificum, tum Conciliorum generalium disertis, perspicuisque decretis, innovamus œcumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, sanctam Apostolicam Sedem, et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorum esse beati Petri principis Apostolorum, et verum Christo Vicarium, totiusque Ecclesiæ caput, et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro

CHAP. III.

ON THE POWER AND NATURE OF THE PRIMACY OF THE ROMAN PONTIFF.

Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors the Roman Pontiffs, and the General Councils, We renew the definition of the Ecumenical Council of Florence, by which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff possess the primacy over the whole world; and that the Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, and is true Vicar of Christ, and Head of the whole Church, and Father and Teacher of all Christians; and that full power was given to

pascendi, regendi, et gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis œcumenicorum Conciliorum et sacris canonibus continetur.

Docemus proinde et declaramus, Ecclesiam Romanam disponente Domino super omnes alias ordinariæ potestatis obtinere principatum, et hanc Romani Pontificis jurisdictionis potestatem, quæ vere episcopalis est, immediatam esse: erga quam cujuscumque ritus et dignitatis, pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicæ subordinationis, veræque obedientiæ obstringuntur, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ, per totum orbem diffusæ, pertinent; ita, ut custodita cum Romano Pontifice tam communionis, quam ejusdem fidei professionis unitate, Ecclesia Christi sit unus grex sub uno summo pastore. Hæc est Catholicæ veritatis doctrina, a qua deviare salva fide atque salute nemo potest.

Tantum autem abest, ut hæc Summi Pontificis potestas officiat ordinariæ immediatæ illi episcopali jurisdictionis potestati, qua Episcopi, qui positi a Spiritu Sancto in Apostolorum locum successerunt,* tanquam veri Pastores assignatos sibi

* Conc. Trid. Sess. 23. cap. 4.

him in Blessed Peter, by Jesus Christ our Lord, to rule, feed, and govern the Universal Church: as is also contained in the Acts of the Œcumenical Councils and in the Sacred Canons.

Hence we teach and declare, that by the appointment of our Lord the Roman Church possesses a sovereignty of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world; so that the Church of Christ may be one flock under one supreme Pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

But so far is this power of the Supreme Pontiff from being any prejudice to that ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles,*

* From chap. iv. of xxiii session of Council of Trent, 'Of the Ecclesiastical Hierarchy.'

greges, singuli singulos, pascunt et regunt, ut eadem a supremo et universali Pastore asseratur, roboretur ac vindicetur, secundum illud sancti Gregorii Magni: *Meus honor est honor universalis Ecclesiæ. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.**

Porro ex suprema ille Romani Pontificis potestate gubernandi universam Ecclesiam jus eidem esse consequitur, in hujus sui muneris exercitio libere communicandi cum pastoribus et gregibus totius Ecclesiæ, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite impediri posse dicunt, aut eandem reddunt sæculari potestati obnoxiam, ita ut contentant, quæ ab Apostolica Sede vel ejus auctoritate ad regimen Ecclesiæ constituuntur, vim ac valorem non habere, nisi potestatis sæcularis placito confirmantur.

Et quoniam divino Apostolici primatus jure Romanus Pontifex universæ Ecclesiæ præest, docemus etiam et declaramus, eum esse judicem su-

feed and govern each his own flock, as true pastors, that this same power is really asserted, strengthened, and protected by the supreme and universal Pastor; in accordance with the words of St. Gregory the Great: 'My honour is the honour of the whole Church. My honour is the firm strength of my brethren. Then am I truly honoured, when the honour due to each and all is not withheld.*'

Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that, in the exercise of this office, he has the right of free communication with the pastors of the whole Church, and with their flocks, that they may be taught and ruled by him in the way of salvation. Wherefore we condemn and reprobate the opinions of those who hold that the communication between the supreme Head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, cannot have force or value unless it be confirmed by the assent of the secular power.

And since, by the Divine right of Apostolic primacy, the Roman Pontiff is placed over the universal Church, We further teach and declare that he is the

* S. Gregor. M. ad. Eulog. Alexandrin. ep. xxx.

* From the Letters of St. Gregory the Great, book viii. 30, vol. ii. p. 919. Benedictine edition. Paris, 1705.

premiū fidelium,* et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse iudiciū recurri:† Sedis vero Apostolicæ, cuius auctoritate maior non est, iudiciū a nemine fore retractandū, neque cuiquam de eius licere iudicare iudicio.‡ Quare a recto veritatis tramite aberrant, qui affirmant, licere ab iudiciis Romanorum Pontificum ad cœcumenicum Conciliū tamquam ad auctoritatem Romano Pontifice superiore appellare.

Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem iurisdictionis in universam Ecclesiam, non solum in rebus, quæ ad fidem et mores, sed etiam quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem huius supremæ potestatis; aut hanc ejus potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias sive in omnes et singulos pastores et fideles; anathema sit.

* Pii PP. VI. Breve *Super soliditate*, d. 28. Nov., 1786.

† Concil. Œcum. Lugdun. ii.

‡ Ep. Nicolai I. ad Michaelē Imperatorem.

supreme judge of the faithful,* and that in all causes the decision of which belongs to the Church, recourse may be had to his tribunal;† but that none may reopen the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment.‡ Wherefore they err from the right path of truth who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an Œcumenical Council, as to an authority higher than that of the Roman Pontiff.

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fulness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and the faithful; let him be anathema.

* From a Brief of Pius VI. *Super soliditate*, of November 28, 1786.

† From the Acts of the Fourteenth General Council of Lyons, A.D. 1274. Labbé's Councils, vol. xiv, p. 512.

‡ From Letter viii. of Pope Nicholas I., A.D. 858, to the Emperor Michael, in Labbé's Councils, vol. ix. pp. 1339 and 1370.

CAPUT IV.

DE ROMANI PONTIFICIS INFALLIBILI
MAGISTERIO.

Ipso autem Apostolico primatu, quem Romanus Pontifex tanquam Petri principis Apostolorum successor in universam Ecclesiam obtinet, supremam quoque magisterii potestatem comprehendit, hæc Sancta Sedes semper tenuit, perpetuus Ecclesiæ usus comprobatur, ipsaque œcumenica Concilia, ea imprimis, in quibus Oriens cum Occidente in fidei charitatisque unionem conveniebat, declaraverunt. Patres enim Concilii Constantinopolitani quarti, majorum vestigiis inhærentes, hanc solemnem ediderunt professionem: Prima salus est, rectæ fidei regulam custodire. Et quia non potest Domini nostri Jesu Christi prætermitti sententia dicentis: Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam (Matt. xvi. 18), hæc, quæ dicta sunt, rerum probantur effectibus, quia in Sede Apostolica immaculata est semper catholica reservata religio, et sancta celebrata doctrina. Ab hujus ergo fide et doctrina separari minime cupientes, speramus, ut in una communione, quam Sedes Apostolica prædicat, esse mereamur, in qua est integra et vera Christianæ religionis soliditas.* Approbante vero Lugdunensi Concilio secundo. Græci professi sunt: Sanctam Romanam Ecclesiam summum et plenum primatum et principatum super universam Eccle-

* Ex formula S. Hormisdæ Papæ, prout ab Hadriano II. Patribus Con-

CHAP. IV.

CONCERNING THE INFALLIBLE
TEACHING OF THE ROMAN PONTIFF.

Moreover, that the supreme power of teaching (*magisterii*) is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and Œcumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ cannot be passed by, who said, 'Thou art Peter, and upon this Rock I will build My Church' (St. Matthew, xvi. 18), these things which have been said are proved by events, because in the Apostolic See the Catholic religion has always been kept undefiled, and the well-known doctrine has been kept holy. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of this See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion.*

* From the Formula of St. Hormisdas, subscribed by the Fathers

siam catholicam obtinere, quem se ab ipso Domino in beato Petro Apostolorum principe sive vertice, cujus Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut præ cæteris tenetur fidei veritatem defendere, sic et, si quæ de fide subortæ fuerint quæstiones, suo debent iudicio definiri. Florentinum denique concilium definivit: Pontificem Romanum, verum Christi Vicarium, totiusque Ecclesiæ caput et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi, ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse (Cf. Joan. xxi. 15-17).

Huic pastorali muneri ut satisfacerent, Prædecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terræ populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset,

cilii Œcumenici VIII., Constantinopolitani IV., proposita et ab iisdem subscripta est.

And, with the approval of the Second Council of Lyons, the Greeks professed: That the Holy Roman Church enjoys supreme and full Primacy and principedom over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord Himself in the person of Blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is: and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment.* Finally, the Council of Florence defined:† That the Roman Pontiff is the true Vicar of Christ, and the Head of the whole Church, and the Father and Teacher of all Christians; and that to him in Blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church (John xxi. 15-17).

To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it

of the Eighth General Council (Fourth of Constantinople), A.D. 689. Labbé's Councils, vol. v. pp. 583, 622.

* From the Acts of the Fourteenth General Council (Second of Lyons), A.D. 1274. Labbé, vol. xiv. p. 512.

† From the Acts of the Seventeenth General Council of Florence, A.D. 1438. Labbé, xviii, p. 526.

sincera et pura conservaretur. Quo circa totius orbis Antistites, nunc singuli, nunc in Synodis congregati, longam Ecclesiarum consuetudinem* et antique regulæ formam sequentes,† ea præsertim pericula, quæ in negotiis fidei emergebant, ad hanc Sedem Apostolicam retulerunt, ut ibi potissimum resarcirentur, damna fidei, ubi fides non potest sentire defectum.‡ Romani autem Pontifices, prout temporum et rerum conditio suadebat, nunc convocatis œcumenicis Conciliis aut explorata Ecclesiæ per orbem dispersæ sententia, nunc per Synodos particulares, nunc aliis, quæ divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt, quæ sacris Scripturis et apostolicis Traditionibus consentanea Deo adiutore cognoverant. Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut eo assistente traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorem quidem apostolicam doctrinam omnes venerabiles Patres amplexi et sancti Doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti

might be preserved genuine and pure where it had been received. Therefore the Bishops of the whole world, now singly, now assembled in synod, following the long-established custom of Churches,* and the form of the ancient rule,† sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that the losses of faith might be most effectually repaired where the faith cannot fail.‡ And the Roman Pontiffs according to the exigencies of times and circumstances, sometimes assembling Œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular Synods, sometimes using other helps which Divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the Sacred Scriptures and Apostolic Traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or de-

* S. Cyr. Alex. ad S. Cœlest. P.

† S. Innoc. I. ad Conc. Carth. et Milevit.

‡ Cf. S. Bern. Epist. 190.

* From a Letter of St. Cyril of Alexandria to Pope St. Celestine I., A.D. 422, vol. vi. part ii. p. 36. Paris edition of 1638.

† From a Rescript of St. Innocent I. to the Council of Milevis, A.D. 402. Labbe, vol. iii. p. 47.

‡ From a Letter of St. Bernard to Pope Innocent II., A.D. 1130. Epist. 191, vol. iv. p. 433, Paris edition of 1472.

Petri Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam pollicitationem discipulorum suorum principi factam; Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.*

Hoc igitur veritatis et fidei nunquam deficientis charisma Petro ejusque in hac Cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, celestis doctrinæ pabulo nutriretur, ut sublata schismatis occasione Ecclesia tota una conservaretur atque suo fundamento innixa firma adversus inferi portas consisteret.

At vero cum hac ipsa ætate, qua salutifera Apostolici muneris efficacia vel maxime requiritur, non pauci inveniantur, qui illius auctoritati obtreant; necessarium omnino esse censemus, prærogativam, quam unigenitus Deo Filius cum summo pastoralis officio conjungere dignatus est, solemniter asserere.

posit of faith delivered through the Apostles. And, indeed, all the Venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed their Apostolic doctrine; knowing most fully that this See of Saint Peter remains ever free from all blemish of error according to the divine promise of the Lord our Saviour made to the Prince of His disciples: 'I have prayed for thee that thy faith fail not, and when thou art converted, confirm thy brethren' (St. Luke xxii. 32).*

This gift, then, of truth and never-failing faith was conferred by Heaven upon Peter and his successors in this Chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

* Cf. S. Agathon, epist. ad Imp. a Conc. Œcum. VI. approbata.

* See also the Acts of the Sixth General Council, A.D. 680. Labbé, vol. vii. p. 659.

Itaque Nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Deo Salvatoris nostri gloriam religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ad universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.

Si quis autem huic Nostræ definitioni contradicere, quod Deus avertat, præsumperit; anathema sit.

Datum Romæ in publica Sessione in Vaticani Basilica solemniter celebrata, anno Incarnationis Dominicæ millesimo octingentesimo septuagesimo die

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, with the approval of the Sacred Council, We teach and define that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedrâ*, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the Divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church irreformable.*

But if any one, which may God avert! presume to contradict this our definition; let him be anathema.

Given at Rome in Public Session, solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth

* *i.e.* in the words used by Pope Nicholas I., note 13, and in the Synod of Quedlinburgh, A.D. 1085, 'it is allowed to none to revise its judgment, and to sit in judgment upon what it has judged. Labbé, vol. xii. p. 679.

decima octava Julii. Pontificatus Nostri anno, vigesimo quinto.

day of July, in the twenty-fifth year of our Pontificate.

In conformity with the original.

Ita est, Josephus Episcopus S. Hippolyti secretarius Concilii Vaticani.

JOSEPH, *Bishop of St. Pollen, Secretary to the Vatican Council.*

APPENDIX C.

BULL OF BONIFACE VIII. UNAM SANCTUM.*

"We are bound to believe and to hold, by the obligation of faith, one Holy Church, Catholic, and also Apostolic; and this (Church) we firmly believe and in simplicity confess: out of which there is neither salvation nor remission of sins. As the Bridegroom declares in the Canticles, "One is my dove, my perfect one, she is the only one of her mother, the chosen of her that bore her:"†; † who represents the one mystical body, the Head of which is Christ and the Head of Christ is God. In which (the one Church) there is one Lord, one Faith, one Baptism.‡ For in the time of the flood the ark of Noe was one, prefiguring the one Church, which was finished in one cubit,§ and had one governor and ruler, that is Noe; outside of which we read that all things subsisting upon earth were destroyed. This also we venerate as one, as the Lord says in the prophet, "Deliver, O God, my soul from the sword: my only one from the hand of the dog."||

*"For he prayed for the soul, that is, for Himself; for the Head together with the body: by which body He designated the one only Church, because of the unity of the Bridegroom, of the Faith, of the Sacraments, and of the charity of the Church. This is that coat of the Lord without seam,¶ which was not rent but went by lot. Therefore of that one and only Church there is one body and one Head, not two heads as of a monster: namely, Christ and Christ's Vicar, Peter and Peter's successor; for the Lord Himself said to Peter, "Feed my sheep."** Mine, He says, generally; and not, in particular, these or those: by which He is known to have*

* Taken from *The Vatican Decrees, &c.*, by Archbishop Manning, pp. 57-60. London: Longmans, Green, and Co., 1875. The clauses are not marked in italics by Dr. Manning.

† Cant. vi. 8.

‡ Eph. iv. 5.

§ Genesis vi. 16.

|| Psalm xxi. 21.

¶ St. John xix. 23, 24.

** St. John xxi. 17.

committed all to him. If, therefore, Greeks or others say that they were not committed to Peter and his successors, they must necessarily confess that they are not of the sheep of Christ, for the Lord said (in the Gospel) by John, that there is one fold, and one only shepherd."* *By the words of the Gospel we are instructed that in this (that is, Peter's) power there are two swords, the spiritual and the temporal.* For when the Apostles say, "Behold, here are two swords,"† that is, in the Church, the Lord did not say, "It is too much," but "it is enough." Assuredly, he who denies that the temporal sword is in the power of Peter, gives ill heed to the word of the Lord, saying, "Put up again thy sword into its place."‡ *Both, therefore, the spiritual sword and the material sword are in the power of the Church. But the latter (the material sword) is to be wielded on behalf of the Church; the former (the spiritual) is to be wielded by the Church: the one by the hand of the priests; the other by the hand of kings and soldiers, but at the suggestion and sufferance of the priest. The one sword ought to be subject to the other and the temporal authority ought to be subject to the spiritual power.* For whereas the Apostle says, "There is no power but from God; and those that are, are ordained of God;"§ they would not be ordained (or ordered) if one sword were not subject to the other, and as the inferior directed by the other to the highest end. For, according to the blessed Dionysius, it is the law of the Divine order that the lowest should be guided to the highest by those that are intermediate. Therefore, according to the order of the universe, all things are not in equal and immediate subordination; but the lowest things are set in order by things intermediate, and things inferior by things superior. *We ought, therefore, as clearly to confess that the spiritual power, both in dignity and excellence exceeds any earthly power, in proportion as spiritual things are better than things temporal.* This we see clearly from the giving, and blessing, and sanctifying of tithes, from the reception of the power itself, and from the government of the same things. For, as the truth bears witness, the spiritual power has to instruct, and judge the earthly power, if it be not good: and thus the prophecy of Jeremias is verified of the Church and the ecclesiastical power: "Lo, I have set thee this day over the nations and over kingdoms," &c.|| If, therefore, the earthly power deviates (from its end), it will be judged by the spiritual; but if a lesser spiritual power transgresses, it will be judged by its superior: but if the supreme deviates, it can be judged, not by man, but by God alone, according to the words of the Apostle: "The spiritual man judges all things; he himself is judged by no one."¶ This authority,

* St. John x. 16.

† St. Luke xxii. 38.

‡ St. Matt. xxvi. 52.

§ Romans xiii. 1.

|| Jeremias i. 10.

¶ 1 Corinthians ii. 15.

though given to man and exercised through man, is not human, but rather Divine—given by the Divine voice to Peter and confirmed to him and his successors in Him whom Peter confessed, the Rock, for the Lord said to Peter: “Whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.”*

“Whosoever therefore resists this power that is so ordered by God, resists the ordinance of God,† unless, as Manichæus did, he feign to himself two principles, which we condemn as false and heretical; for as Moses witnesses, “God created heaven and earth not in the beginnings, but in the beginning.”‡ *Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff.*”

APPENDIX D.

BULL OF POPE PIUS V. AGAINST QUEEN ELIZABETH.

“Many of the more conscientious of the Roman Catholics had hitherto hesitated in taking part in the plots and conspiracies against Queen Elizabeth, as she had not been formally excommunicated, nor her subjects absolved from their allegiance. The Pope had disapproved of her succession to the crown; and on the third of May, 1570, his Holiness sent forth the following emphatic expression of his opinion”—

Damnatio et Excommunicatio Elizabethæ, Reginæ Angliæ eique adhærentium cum aliarum pœnarum adjectione.

Pius Episcopus Servus Servorum Dei.

Ad perpetuam Rei Memoriam.

Regnans in excelsis, cui data est omnis in cœlo et in terra potestas, unam sanctam, Catho-

The condemnation and excommunication of Elizabeth, Queen of England, and her adherents, with an addition of other punishments.

Pius, bishop, servant of the servants of God.

For the perpetual memory of the thing.

He that reigneth on high, to whom is given all power in heaven and earth, committed

* St. Matthew xvi. 19.

† Romans xiii. 12.

‡ Genesis i. 1.

licam et Apostolicam Ecclesiam (extra quam nulla est salus) soli in terris, videlicet, Apostolorum Principi Petro, Petrique successori Romano Pontifici, in Potestatis plenitudine tradidit gubernandam. Hunc unum super omnes gentes, et omnia Regna Principem constituit, qui evellat, destruat, dissipet, disperdat, plantet et ædificet, ut fidelem populum, mutuae caritatis nexu constrictum, in unitate spiritus contineat, salvumque et incolumem suo exhibeat Salvatori.

Sect. 1. Quo quidem in munere obeundo, nos ad prædictæ Ecclesiæ gubernacula Dei benignitate vocati, nullum laborem intermittimus, omni opera contendentes, ut ipsa Unitas, et Catholica Religio (quam illius Auctor ad probandam suorum fidem, et correctionem nostram, tantis procellis conflictari permisit) integra conservetur. Sed impiorum numerus tantum potentia invaluit, ut nullus jam in orbe locus sit relictus, quem illi pessimis doctrinis corrumpere non tentarint, adnitente inter cæteros flagitiorum serva Elizabeth, prætensa Angliæ Regina: ad quam, veluti ad asylum, omnium infestissimi profugium inveniunt. Hæc eadem, Regno occupato, Supremi Ecclesiæ capitis locum, in omni Anglia, ejusque præcipuam auctoritatem atque jurisdictionem monstruose sibi usurpans, regnum ipsum jam tum ad fidem Catholicam et bonam frugem reductam,

one Holy, Catholic, and Apostolic Church (out of which there is no salvation) to one alone upon earth, namely, to Peter the Prince of the Apostles, and to Peter's successor, the Bishop of Rome; to be governed in fulness of power. Him alone He made Prince over all people, and all kingdoms, to pluck up, destroy, scatter, consume, plant and build, that he may contain the faithful that are united together with the bond of charity in the unity of the Spirit, and present them spotless and unblamable to their Saviour.

Section 1. In discharge of which function, we which are by God's goodness called to the government of the aforesaid Church, do spare no pains, labouring with all earnestness that unity, and the Catholic religion (which the Author thereof hath for the trial of His children's faith, and for our amendment, suffered to be punished with so great afflictions) might be preserved incorrupt. But the number of the ungodly hath gotten such power, there is now no place left in the whole world which they have not essayed to corrupt with their most wicked doctrines. Amongst others Elizabeth, the pretended Queen of England, a slave of wickedness, lending thereunto her helping hand, with whom, as in a sanctuary, the most pernicious of all men have found a refuge. This very woman having seized on the Kingdom, and monstrously usurping the place of supreme Head of the Church in all Eng-

rursus in exitium miserum revocavit.

Sect. 2. Usa namque veræ Religionis, quam ab illius desertore Henrico VIII. olim eversam, Claræ Memoræ Maria Regina legitima, hujus Sedis Præsidio reparaverat, potenti manu inhibito, secutisque et amplexis hæreticorum erroribus, Regium concilium ex Anglica Nobilitate confectum diremit, illudque obscuris hominibus hæreticis complevit, Catholicæ fidei cultores oppressit, improbos concionatores, atque impietatum administratos reposuit, Missæ sacrificium, preces, jejunia, ciborum dilectum, ritusque Catholicos abolevit. Libros manifestam hæresim continentes, toto Regno proponi, impia mysteria, et instituta ad Calvinî præscriptum a se suscepta, et observata, etiam a subditis observari mandavit, Episcopus, Ecclesiarum Rectores et alios sacerdotes Catholicos, suis Ecclesiis, et Beneficiis ejicere, ac de illis et aliis ecclesiasticis rebus, in hæreticos homines disponere, deque Ecclesiæ causis decernere ausa, Prælati, Clero, et Populo, ne Romanam Ecclesiam agnoscerent, neve ejus præceptis, sanctionibusque Canonicis obtemperarent, interdixit; plerosque in nefarias leges suas venire, et Romani Pontificis auctoritatem atque obedientiam abjurare; seque solam in temporalibus et spiritualibus Dominam ag-

land, and the chief authority and jurisdiction thereof, hath again brought back the said Kingdom into miserable destruction, which was then newly reduced to the most Catholic faith and good fruits.

Section 2. For having by strong hand inhibited the exercise of the true religion which Mary, lawful Queen of famous memory, had by the help of this See restored, after it had been formerly overthrown by Henry VIII., a revolter therefrom; and following and embracing the error of heretics, she hath removed the Royal Council, consisting of the English nobility, and filled it with obscure men, being heretics, oppressed the embracers of the Catholic faith, placed impious preachers, ministers of iniquity, abolished the Sacrifice of the Mass, prayers, fastings, choice of meats, unmarried life, and the Catholic rites and ceremonies, commanded books to be read in the whole realm containing manifest heresy, and impious mysteries and institutions, by herself entertained and observed according to the precept of Calvin, to be likewise observed by her subjects; presumed to throw bishops, rectors of churches, and other Catholic priests out of their churches and benefices; and to bestow them and other Church livings upon heretics, and to determine on Church causes, prohibited the prelates, clergy, and people to acknowledge the Church of Rome, or obey the precepts and canonical sanctions thereof.

noscere jurejurando coegit; poenas et supplicia in eos qui dicto non essent audientes, imposuit; easdemque ab iis, qui in unitate fidei, et prædicta obedientia perseverarunt, exegit. Catholicos Antistites, et Ecclesiarum rectores in vincula coniecit, ubi multi diuturno languore et tristitia confecti, extremum vitæ diem misere fineverunt. Quæ omnia cum apud omnes nationes perspicua et notoria sunt, et gravissimo quamplurimorum testimonio, ita comprobata, ut nullus omnino locus excusationis, defensionis, aut tergiversationis, relinquatur.

Sect. 3. Nos, multiplicantibus aliis atque aliis super alias impietatibus, et facinoribus, et præterea fidelium persecutione, religionisque; afflictione, impulsu et opera datæ Elizabeth quotidie magis ingravescente; quoniam illius animum ita obfirmatum atque induratum intelligimus, ut non modo pias Catholicorum Principum de sanitate et conversione, preces, monitionesque contempserit, sed ne hujus quidem sedis ad ipsam hac de causa nuncios in Angliam trajicere permiserit; ad arma justitiæ contra eam de necessitate conversi, dolorem lenire non possumus, quod adducamur in unam animadvertete, cujus majores de Republica Christiana tantopere meruere. Illius itaque auctoritate suffulti, qui nos in

Compelled most of them to condescend to her wicked laws, and to adjure the authority and obedience of the Bishop of Rome, and to acknowledge her to be sole Lady in temporal and spiritual matters, and this by oath; imposed penalties and punishments upon those which obeyed not, and exacted them of those which persevered in the unity of the faith, and their obedience aforesaid; cast the Catholic prelates and rectors of churches into prisons, where many of them, being spent with long languishing and sorrow, ended their lives. All which things seeing they are manifest and notorious to all nations, and by the gravest testimony of very many so substantially proved, that there is no place at all left for excuse, defence, or evasion.

Section 3. We, seeing that impieties and wicked actions are multiplied one upon another; and moreover, that the persecution of the faithful, and affliction for religion, groweth every day heavier, and heavier, through the instigation and means of the said Elizabeth; because we understand her mind to be so hardened and indurate, that she hath not only contemned the godly requests and admonitions of Catholic Princes, concerning her healing and conversion, but also hath not so much as permitted the Nuncios of this See to cross the seas into England; are strained of necessity to betake ourselves to the weapons of justice against her, not being able to mitigate our sorrow, that we are drawn to take punish-

hoc supremo Justitiæ throno, (licet tanto oneri impares) voluit collocare, de Apostolicæ potestatis plenitudine declaramus prædictam Elizabeth Hæreticam, hæreticorumque fautricem, eique adherentes in prædictis, anathematis sententiam incurrisse, esseque a Christi corporis unitate præcisos.

Sect. 4. Quinetiam ipsam prætenso Regni prædicti jure, necnon omni et quocunque dominio, dignitate, privilegioque privatam.

Sect. 5. Et etiam Proceres, subditos et populos dicti Regni, ac cæteros omnes qui illi quomodocunque juraverunt. A juramenti hujusmodi, ac omni prorsus dominii, fidelitatis, et obsequii debito, perpetuo absolutos, prout nos illos præsentium auctoritate absolvimus, et privamus eandem Elizabeth prætenso jure Regni aliisque, omnibus supradictis. Præcipimusque et interdiciamus universis et singulis proceribus, subditis, populis, et aliis prædictis, ne illi ejusve monitis, mandatis, et legibus audeant obedire. Qui secus egerint, eos similii Anathematis sententia innodamus.

Sect. 6. Quia vero difficile nimis esset, præsentibus quocun-

ment upon one, to whose ancestors the whole state of Christendom hath been so much bounden. Being, therefore, supported with his authority, whose pleasure it was to place us (though unable for so great a burden) in this supreme throne of justice, we do, out of the fullness of our Apostolic power, declare the aforesaid Elizabeth being a heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of Anathema, and to be cut off from the unity of the body of Christ.

Section 4. And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever.

Section 5. And also the Nobility, subjects, and people of the said kingdom, and all others, which have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, dominion, allegiance, and obedience: as we also do by authority of these presents absolve them and do deprive the same Elizabeth of her pretended title to the Kingdom, and all other things above said. And we do command and interdict all and every the Noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws; and those which shall do the contrary, we do innodate with the like sentence of Anathema.

Section 6. And because it were a matter of too much diffi-

que illis opus erit perferre, volumus, ut eorum exempla, Notarii publici manu, et prælati Ecclesiastici, ejusve curæ sigillo obsignata eandem illam prorsus fidem in judicio, et extra illud, ubique gentium faciant, quam ipsæ præsentēs facerent, si essent exhibitæ vel ostensæ.

Datum Romæ, apud Sanctum Petrum, Anno Incarnationis Dominicæ, 1570, 5 Cal. Maii Pontificatus Nostri Anno 5.

culty to convey these presents to all places wheresoever it shall be needful; our will is, that the copies thereof under a public notary's hand, and sealed with the seal of an Ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people judicial and extra-judicial, as these presents should do, if they were exhibited or showed.

Given at Rome, at St. Peter's, in the year of the Incarnation of our Lord, 1570, the 5th of the Calends of May, and of our Popedom the 5th year.

APPENDIX E.

BULL OF POPE ADRIAN IV. TO KING HENRY II. OF ENGLAND, GRANTING HIM LIBERTY TO TAKE POSSESSION OF IRELAND.

“Adrian, bishop, servant of the servants of God, to our well-beloved son in Christ the illustrious King of the English, health and apostolical benediction.

“Your Highness is contemplating the laudable and profitable work of gaining a glorious fame on earth, and augmenting the recompence of bliss that awaits you in Heaven, by turning your thoughts in the proper spirit of a Catholic prince to the object of widening the boundaries of the Church, explaining the true Christian faith to those ignorant and uncivilized tribes, and exterminating the nurseries of vices from the Lord's inheritance; in which matter, observing as we do, the maturity of deliberation and soundness of judgment exhibited in your mode of proceeding, we cannot but hope that proportionate success will, with the Divine permission, attend your exertions.

“Certainly there is no doubt but that Ireland and all the islands upon which Christ the Sun of Righteousness hath shined, and which have received instruction in the Christian faith, do belong

of right to St. Peter and the Holy Roman Church, as your grace also admits. For which reason we are the more disposed to introduce into them a faithful plantation, and to engraft among them a stock acceptable in the sight of God, in proportion as we are convinced from conscientious motives, that such efforts are made incumbent on us by the urgent claims of duty.

"You have signified to us, son well-beloved in Christ, your desire to enter the island of Ireland, in order to bring that people into subjection to laws, and to exterminate the nurseries of vices from the country; and that you are willing to pay to St. Peter an annual tribute of one penny for every house there, and to preserve the ecclesiastical rights of that land uninjured and inviolate.

"We therefore, meeting your pious and laudable desire with the favour which it deserves, and graciously acceding to your petition, express our will and pleasure that in order to widen the bounds of the Church, to check the spread of vice, to reform the state of morals, and promote the inculcation of virtuous dispositions, you shall enter that island and execute therein what shall be for the honour of God and the welfare of the country. And let the people of that land receive you in honourable style, and respect you as their lord; provided always that ecclesiastical rights be uninjured and inviolate, and the annual payment of one penny for every house be secured for St. Peter and the Holy Roman Church.

"If then you shall be reminded to carry into execution the plan which you have devised in your mind, use your endeavour diligently to improve that nation by the inculcation of good morals; and exert yourself, both personally and by means of such agents as you employ, whose faith, life, and conversation you shall have found suitable for such an undertaking, that the Church may be adorned there, that the religious influence of the Christian faith may be planted and grow there; and that all that pertains to the honour of God and the salvation of souls may by you be ordered in such a way as that you may be counted worthy to obtain from God a higher degree of recompence in eternity, and at the same time succeed in gaining upon earth a name of glory throughout all generations."

King's Primer of the History of the Holy Catholic Church of Ireland,
pp. 1045, 1047.

END OF VOL. I.





